

THE
QUARTERLY REVIEW
OF
THE EVANGELICAL LUTHERAN CHURCH.

JULY, 1885.

ARTICLE I.

THE DOCTRINE OF ELECTION.

By REV. S. A. REPASS, D. D., Staunton, Va.

The dogma touching Election, or Predestination, has been, almost from the beginning, an apple of discord among Christians. In the formation of the doctrinal system by the Church it has occupied a place of the first importance. While not the first truth which the human intellect sought to formulate it received early recognition by the Fathers, and with unusual persistency pressed upon them for consideration and settlement. As a doctrine of the Church it had its origin in an age of controversy, when the camp of the Lord was divided touching the question of the supreme divinity of Jesus Christ, that truth which holds by right divine the central position in the inspired revelation made by God. Around it in every age has been waged the fiercest theological combat. The strife at times became so violent, that, when it has paused for a moment, the wish of Herder seemed natural, "Perish the hand which recalls the struggle from the wide stream of forgetfulness." Yet, the question would not consent to be put aside. Both before and after the Reformation it claimed and demanded recognition at the hands of the defenders of truth, and wherever and whenever men have thought profoundly concerning the nature of God, or the reve-

lation he has made in the divine word, or concerning the nature of the moral creature, the question has thrust itself forward for consideration. And it has received it. It will not "down" at the bidding of piety or logic. No age or system of truth has been able either to avoid its consideration or the consequences growing from the controversy. In the early Church this was the *casus belli* between Augustinianism and the various forms of Pelagianism. At a later period, when the Church of Rome had well nigh suppressed all freedom of thought, a sharp controversy arose between the Jansenists and Jesuits. In the Reformation of the 16th century, while the form of sound words and the pure life of the Gospel was revived, there was at the same time a revival of this age-long controversy; and here again, as of old, it excited the bitterest opposition in the Church, and continued its work of dividing the body of Christ. It has agitated every form of Protestantism, and divided it into hostile camps. The rigid Supralapsarianism taught at Geneva by Calvin was disputed by Castellio and Bolsec. At the Synod of Dort, while this view was maintained against the Universalism of the Remonstrants, it took the milder form of Sublapsarianism; and Arminianism in all its modified phases has continued its powerful protest for more than three centuries against the rigid absolutism of Beza. The Methodist Church has its respective Arminian and Calvinistic parties. The Baptists of England and America have divided on the same question. While the Anglican Church, and its daughter, the Protestant Episcopal of the United States, have not formally separated on this question it has none the less excited a warm spirit of controversy within that communion. It has not yet been settled amongst themselves whether they are Arminian or Calvinistic. If that shall be once determined it will open the way for at least a more consistent, if not a more fierce controversy. And has our Evangelical Lutheran Church escaped this question, so rife with contention? Exceptionally pure in the faith, and consistent in its maintenance, with her latest symbol so pronounced in its utterances on this doctrine, and with such an array of distinguished defenders of that confession in all its parts, surely here we might expect to be spared trouble from this source. But the

history of the Lutheran Church in this decade, and in our own country dispels that hope. The Missouri Synod, that bulwark of Lutheran orthodoxy, launching upon this sea of controversy, has disturbed the calm heretofore existing on our waters. Two hostile parties are arrayed against each other; and the end is not yet.

It would be interesting to inquire into the cause of this general want of agreement on this doctrine. The differences existing here are perhaps without a parallel. Surely no other doctrine has produced so much disturbance, or has been the source of so much fruitful division. Is not the reason found in the very nature of the questions involved? The truth touching this subject involves the profoundest mysteries. And principal among these is this: *The active relation of the sovereign God to the moral creature, man; and that creature fallen, totally depraved, but at the same time the subject of redemption.* If God be sovereign in grace, which is certainly the clear teaching of holy scripture; and if the moral creature be totally depraved and therefore wholly dependent upon God both as to willing and doing good, it follows as the inexorable conclusion that the cause of human salvation lies wholly outside of the creature. It is moreover a doctrine of revelation, and a conclusion reached by the right use of reason, that all are not saved. "Many are called, but few chosen" is the clear affirmation of the divine word. That the moral creature, possessed of a divinely given freedom, having will in liberty, and that will perverted, can and does withstand God here and now, and therefore holds within himself the power to continue such resistance throughout eternity—this follows as a corollary upon the truth of the possession of reason and the moral nature by the free creature. Where then may be found the explanation of these two facts, *salvation, and eternal condemnation?* Is it this, that God, out of the good pleasure of his sovereign will, and from eternity, elected or predestinated some to eternal life "for the glory of his grace;" and that the rest he passed by, leaving them under condemnation, "for the glory of his justice?" Or, does the election on the one hand, and as well the condemnation on the other, find its sole principal cause in the sovereign will of God?] balvin

Is that the explanation of the fact presented in the divergent destinies of the race? Our present answer to the question cannot be given without an investigation of certain central facts and truths which constitute a part of that answer itself. The practical importance of the question, no less than the prominence given to it in the history of religious controversy, demand careful and serious consideration. And our appeal must be to the word of God. When that speaks clearly its utterances must be received as final. Human reason must be exercised in the inquiry, not as the judge of what the Scriptures should teach, or may be made to teach, but in the determination of what its concurrent testimony is and means. In this article we cannot undertake to introduce the full body of Scripture proof bearing upon this subject. Our aim shall be rather to set forth certain leading facts and truths which will form the premises to the conclusion of the argument. The inquiry should be pursued in an humble spirit, and with that supreme reverence for the word of God which shows itself in devout submission to its teachings. We dare not undertake the defence of existing systems until we have assured ourselves that they are correct human expressions of the mind of the Spirit as made known in the inspired Scriptures.

"When we speak of Predestination, or Election" (the terms are grammatical synonyms), "we express the confession that *every believer, who is saved, is saved in accordance with the will of God, who has called and elected him, as distinguished from the unbeliever, to eternal life.*" It is true that in this definition there is no reference to that order by which God carries forward and perfects the decree of salvation with respect to the elect. That has its place in the discussion. God, as the author of salvation, chooses from the mass of fallen and condemned men, some to eternal life; these as distinguished from those cast away, or left, or from the reprobate, have been from all eternity present to the mind of God, and known to him as his elect ones. That we are justified in speaking of such a fore-ordinating to eternal life will hardly be questioned by any who know the Scriptures, or who recognize their authority. In a general way this truth has its ground in the doctrine of Providence. If God orders and

ordains everything with reference to the temporal lot of man, orders it through a providence infinitely wise, though complicated, certainly that providence has a place in determining, and actively, his eternal destiny. That "every one is the arbiter of his own destiny" is not true. The affirmation contains an important truth as over against fatalism, or the theory of necessity. But in the general sense in which it is often employed it contradicts the truth of an active providence of God over his creatures. To believe in a providence and reject every form of predestination is a folly, and inconsistent.

Certainly holy Scripture speaks on this subject in such a manner as to remove all ground of doubt as to the fact under consideration. The passages adduced are only a few of those that might be collected, but they are more than sufficient to prove that the doctrine of Election, *as defined*, is a clearly revealed truth of God's word. "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight," (Matt. 11 : 25, 26). "And there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that if it were possible, they shall deceive the very elect," (Matt. 24 : 24). "All that the Father giveth me shall come to me.—And this is the Father's will that hath sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day," (John 6 : 37, 39). "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. Father, I will that they also whom thou hast given me, be with me where I am," (John 17 : 2, 24). "And as many as were ordained to eternal life believed," (Acts 13 : 48). "Of his own will begat he us with the word of truth," (James 1 : 18). "Elect according to the foreknowledge of God, the Father," (1 Pet. 1 : 2). "But ye are a chosen generation," (1 Pet. 2 : 9). "Wherefore the rather, brethren, give diligence to make your calling and election sure," (2 Pet. 1 : 10). "According as he hath chosen us in him before the foundation of the world," (Eph. 1 : 4). "And we know that all things work together for good to them that love God, to them who are the

called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his son. * * Moreover, whom he did predestinate them he also called," etc., (Rom. 8 : 28-30). Also Rom. Chaps. 9-11. All the Apostles and their contemporary witnesses without exception agree with their Master in this teaching. That Election in the sense in which the term has been defined is a most clearly taught truth of the Scriptures cannot be questioned by any who accept their authority. And whatever differences of view exist touching the nature of Election there is a general agreement amongst Christians as to the fact that this is a doctrine of the word of God.

The way in which this divine election is carried out is entitled to special attention. This is a subject of revelation no less than the doctrine itself. How God executes this his eternal purpose concerning "his own elect" has been clearly made known by inspiration. In that eternal decree their is embraced an order, one divinely revealed, according to which the gracious purpose of God brings salvation to men, and carries it forward to the day of complete redemption. This order has its beginning most clearly defined, its advancing stages, these leading on "from grace to grace," until grace issues in glory. The doctrine of election itself has been often charged with disorder and arbitrariness, as though God had predestinated some to eternal life, not only without any cause other than his own sovereign will, but that he accomplishes that end and purpose without regard to any established order or agency. In this sense neither is the election absolute, nor the manner in which it is carried out arbitrary. God reveals not only the one as a fact, but also the other in the way by which it is executed, and therein proceeds in harmony with his own being and attributes. Devout attention to that divine order may not resolve the mystery, but it cannot fail to excite the deepest adoration for the wonderful condescension and benevolence of God.

Election, according to its formal notion, has respect to the separation of some men "from the common mass of corruption, and their adoption into the inheritance of eternal salvation." The whole race of mankind is under the curse of the all-holy

God. "There is no difference" between men as regards their standing before God by nature, "for all have sinned." Viewing humanity as a unit, utterly depraved and ruined, our older writers expressed its condition graphically and truly when they characterized it as a "mass of corruption." In his universal benevolence God purposed to bring salvation to this lost race. Infinite pity towards our fallen humanity moved him to provide redemption. "He gave his only begotten son," "who knew no sin, to be sin for us." This eternal son of God became man by being born of a virgin. "Conceived by the Holy Ghost" he was "without sin" in his nature. In his life from Bethlehem to Calvary he rendered to the most holy law of God a perfect active obedience. In his sufferings, as these marked his history in every period from the manger to the cross, and specially in that most bitter agony of soul which he experienced from Gethsemane to Calvary, he made "his soul an offering for sin." He was the divinely appointed sacrifice for sin, and both by what he did and suffered he "taketh away," or "bare the sin of the world." Having finished the work of the Father he was "raised from the dead, ascended to the right hand of power, and thereby opened the kingdom of heaven to men." This is "the salvation of God;" "for there is none other name under heaven given among men, whereby we must be saved."

As these Scriptures teach the doctrine that "every believer who is saved, is saved in accordance with the will of God, who has called and elected him, as distinguished from the unbeliever to eternal life;" so do they as certainly teach that this election is made in Christ. "According as he hath chosen us in him before the foundation of the world. Having predestinated us unto the adoption of children by Jesus Christ to himself," (Eph. 1 : 4, 5). "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ," (2 Thess. 2 : 13, 14). "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began," (2 Tim. 1 : 9). "Elect according to the fore-knowledge of God the

Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ," (1 Pet. 1 : 2). "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ," (1 Thess. 5 : 9). As general proof passages there might be quoted here all those that declare salvation by Christ. These embrace the great body of our New Testament Scriptures, as well as involve, as to their substance, the dispensation of Moses and the Prophets.

The connection existing between the divine election and the way by which it is accomplished is most intimate. While we may distinguish in thought between them they will not allow of actual separation. Both were together in the mind of God from eternity, and to him who saw the end from the beginning there was as clearly present and known the way of salvation as were those who were chosen therein to eternal life. The Word was "with" or rather "toward" God from "the beginning," and that Word in time became "manifest in the flesh," that he might be the way of life to fallen men. "God hath chosen us *in him* before the foundation of the world." The revelation of this precious truth was not a revelation *to* God, but the disclosing of a purpose hidden in him before men, or worlds, or angels had existence. God may distinguish between the actual and the possible as these relate to time and the conduct of the free creature in determining his destiny, but the distinction has no place as regards the eternal existence of the Son both in his relation to the Trinity and the race to be created. While the fall was not a necessity it was still fore-known in the God-head from eternity. The purpose to predestinate some to eternal life according to the good pleasure of his will was common to the Trinity, and the decree in its eternal conception enclosed the incarnate life and work of the Son. As a person he was the *informing cause* of the decree no less than the one by and through whom it should be accomplished in the future ages. This truth claims special prominence in the discussion. The doctrine of the "decreta salutis" must never give way to that of a "prædestination ad salutem." The one sees all in Christ, who is *par excellence* the elect of God; the other undertakes to pry into the secrets of God. The one can only "increase a dangerous malady, and

even cherishes a miserable heresy," often "under the banner of a lofty orthodoxy;" the other is a most precious truth.

The doctrine of election as taught in the Scriptures includes faith in Christ as a condition, or as the "external less principal cause." It need not concern us now to determine whether this election is *unto* faith or *through* faith. That faith has place in the divine plan of God in saving men by Christ, that it is not, and cannot be accomplished otherwise than with, through, or by means of faith, can be as little questioned as the fact of the efficient cause itself. In his relation to the free moral creature God acts in harmony with himself and his work, and although that creature has fallen under the power of sin, yet the salvation provided does not reach and rescue him as an *opus operatum*. Neither the redemption itself, nor the way by which it lays hold on or is laid hold of, is a piece of heavenly machinery effecting its work by necessity of inexorable law. Analogous to the union of the divine and the human in the most holy incarnation of the Son of God is that union effected between the Spirit of God and the spirit of man in conversion. Both must be apprehended and apprehending, and on the part of man this act of laying hold on God in Christ is faith. This is the birth-act of the soul, or if you will the birth-act of Christ in the soul. It constitutes him who exercises it and in whom it has taken place a child of God. He is now in a state of salvation, has and holds the secret of the Lord, is, in a word, the peculiar favorite of the Father. As regards him he has entered upon the first stage of the way of his election, and this leading on from "grace to grace" issues in the actual and full inheritance of eternal life. The decree of election, even when viewed as eternal, embraces the faith of its object. And with this agrees the witness of the word of God. "And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed," (Acts 13 : 48). "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth," (2 Thess. 2 : 13). "That we should be to the praise of

his glory who first trusted in Christ," (Eph. 1 : 12). Those who "were ordained to eternal life believed." Those who were "chosen to eternal life" were chosen through "belief of the truth." It was those who "trusted in Christ" who shall "be to the praise of his glory." It is as true that we are saved "through faith" as that we are saved "by grace." This is a law in the kingdom of God that reaches all who are made partakers of his eternal glory.

The benevolence of God so signally shown in the salvation by Christ has expressed itself throughout in the institution of that entire "series of means" which has respect to the offer of saving grace to the individual. In the word and sacraments "as means of grace" is conveyed and offered to sinners the salvation in Christ. He who receives the grace-bearing word, or means, in faith, or who interposes no obstacle to the work of God in the heart, becomes a partaker in this salvation, and is engrafted into Christ. The whole order is divine in its origin and principle, and in its application to the objects of election, lost men, constant regard is had to these gracious institutions which God himself has established. The election is eternal. It is made in the Son, who, "in the fullness of time," became man; accomplished in the individual through faith in Christ as presented in word and sacrament. Consequent upon the act of faith, or the reception of the grace of the Gospel, is the life of faith which is manifest in obedience. Eternal life involves the complete sanctification of the redeemed human nature, and is, as regards the saved, the end of election. "Elect according to the fore-knowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ," (1 Pet. 1 : 2). From the beginning to the completion of the gracious work the same divine principle is actively present, operating toward the end which God had in mind from eternity. Each member of the series in this order stands in a living relation to what precedes and follows. The decree and the way of its execution are alike divine, and while God is not bound to his own order he does honor the institutions of his own appointment, and accords man the assurance of salvation only through obedience to them.

While insisting upon the importance of having due regard to all these steps in accomplishing the decree of election we are to distinguish between the different causes that enter into this act and contribute to its completion. "The *efficient cause* of election is the will of the Triune God, freely decreeing. The *impulsive moving or internal cause* is the purely gratuitous grace of God. The *moving external cause* is the merit of Christ, regarded with respect to foreseen final application. As the *external less principal cause*, some state, Faith in Christ, and this final," (Schmid's *Doctrinal Theology*).

There need be no controversy concerning the questions introduced into this discussion as far as it has been conducted. We have purposely avoided definitions and phraseology to which exceptions might be taken even by those who hold a different view of the doctrine. Objections may be made as to more or less full or correct statements in certain features of the argument, as well as to the too general character of some of the definitions employed. As regards all that is substantial, or pertinent to the argument proper, we claim to have presented the concurrent view of the Christian church. It is well to know wherein we agree, in order that the differences, if any such there be, may stand out in clearer light.

It has been shown that the doctrine of election, as already defined, is unequivocably taught in the Scriptures. That it is made through faith in Christ, who is the Author of salvation, and embraces the elements of word and sacrament as means contributing to that end—faith manifested in obedience, and leading on to complete sanctification—these have been set forward as clearly made known in the word of God, and contained as integral parts in the divine order according to which the eternal decree is carried out. The decree and the way of its execution are of God, and give to him all the glory. It magnifies the divine wisdom and love, and while humbling the creature to the lowest degree of abasement, it yet lifts him above the angels, even into participation with the nature of God himself. What other language can give expression to the heart than this: "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake."

The relation of Election, or Predestination to faith, demands careful consideration. On this question the discussion might as properly turn upon the connection between the decree of salvation and the entire order of means through which it is effected. For the real issue before us is this: Is that decree absolute in such a sense that no determining cause was present to the mind of God other than the simple will to save some? Was Christ himself no more than a man to this end? Is faith itself to be regarded as an end of election, or is it the way thereto, the eye through which God viewed his chosen ones? But while the further study of the subject might be presented under this general form we prefer to narrow the argument to this single question, *The relation of election to faith.* In this way what may be lost in general completeness will be more than gained in clearness.

The statement has already been made as one that is generally accepted, that faith does enter into election as a constituent part of the plan by which it is effected. It had its place in the mind of God along with the decree itself as a means without which it would not be extended. It is not claimed to be a mere after-thought of the Almighty. The pivotal question is, Has God elected to eternal life with reference to faith fore-seen or fore-known? Did *prescience* or *predestination* have logical precedence in the divine mind? Was this election *unto* faith, or *through* faith? It is admitted by all that this decree was made "according to the good pleasure of his will," that he owed salvation to no one of his fallen creatures. The scheme of saving mercy is throughout sovereign, man concurs in no other sense than as the subject of redemption. But was this act of sovereign grace without any causal reference to the conduct of the creature in his relation to the offered salvation? Speaking after the manner of men, was predestination prior in thought in the eternal mind to the faith of those who should be saved? Is the faith on account of the election, or is it the less principal and final cause? But why multiply questions to emphasize the divergence of view upon this capital doctrine? We have reached the crucial point in the discussion, the real arena of controversy in the past and present. The question presses for a decision.

Let us delay it no further. Only let us not forget that the true end of war is peace, and that the weapons of our warfare are spiritual.

The proposition that God desires the salvation of all men is affirmed with confidence to be a truth clearly revealed in the Scriptures. And yet it is as openly denied by Calvinistic writers in high authority. Spanheim in his treatise on this subject states the divergent opinions in this form: "Is there in God a general or antecedent will to save all men and every man, which will is serious, indeed, yet not absolute, but ordinary and conditioned by faith and perseverance; in accordance with which therefore, He first gave his only begotten Son, who, by his death, should merit righteousness and life for them all—a universal redemption; and secondly offers his grace to all without exception, by calling them all, desiring to confer his grace through the ordinary means, to call all through the gospel, to correct, regenerate, justify, adopt, and glorify them all, unless men themselves reject it. The Lutherans affirm it; our party denies it. The same question has been stated in this form: 'Does God intend to confer his grace upon all men through the ordinary means, and does he therefore will to call, correct, regenerate, justify, adopt, and glorify them all?' The Ritellenses affirm this when a conditioned, though serious will is understood by it; but they deny it, when an absolute will, or one that acts not through the ordinary, but through the absolute power of God is understood. The theologians of Marburg, however, deny it in both senses." (Quoted in anti-Calvinism). Concerning the absolute decree Van Oosterzee summarizes Calvin's view in the following: "According to the reformer, God knows not only who will be saved, or not, but he has fixed this for every one by an irrevocable decree. This decree was not first made in consequence of the fall, but must, as quite independent of it, be considered as free and eternal, so that even the fall itself is included in it. In consequence then of this decree, as part of mankind is intended to be saved, another part is irrevocably laid under the ban of eternal rejection (*reprobatio*). All are, indeed, outwardly called by the gospel, but that calling on the part of God, so far as regards the reprobate, is in no way

seriously intended. To the elect alone is given the special irresistible grace necessary for belief and conversion; while the rest, even though using outwardly the means of grace, being deprived of his higher aid, do not become better, but worse. Yet in this God acts not with injustice, though his acts are incomprehensible, since he only renders to the sinner, already fallen in Adam, what his own guilt has deserved; while, on the other hand, it is nothing but grace when he rescues a few from the abyss in which all without distinction were sunk." (*Christian Dogmatics*, pp. 451-2). The view is certainly lucidly expressed in these quotations. "He that runneth may read," and understand.

The concurrent view of the Lutheran Church is clearly stated by Pfeiffer: "The disputed question, then, is whether, by an act of his antecedent will, God wills seriously and earnestly that all men should be saved, so that he not only desires their salvation as an end, but that he will also, through means of grace sufficient unto that end, promote their salvation, and give them not only, objectively, what they are to believe, but also, subjectively, the power to believe. We affirm it; the Reformed deny it." (*Anti-Calvinism*). And again: "God will thus have all men to be saved, not only *voluntate complacentiae*, so that he is pleased in case it takes place, but also *voluntate efficaciae*, so that he gives assistance to all *that* it may take place." It is maintained that those Scriptures that offer salvation to all who hear the Gospel is a true expression of the will of God. While secret things belong unto God, and dare not be pried into by the creature, it cannot be that he who "is light" can in his revelation contradict himself; or that his will, made known in the word of inspiration, stands opposed either in form or in fact to his being. God seriously wills the salvation of all who hear the messages of grace. The reprobate are those who, hearing the word, reject the offered salvation together with the grace to believe it. Not that they are "irrevocably laid under the ban of eternal rejection;" but because they *would not* believe have they been assigned to final condemnation.

Standing in close connection with this thought, indeed es-

sentially involved in it, is the question of the resistibility of divine grace. It is not whether grace is God's gift, rather than the result of human endeavor. That it is the former we affirm as positively as they, resting upon the "thus saith the Lord." But may that grace which is offered in the gospel, the grace to repent and believe, be resisted by those whom God seriously desires to save? Can these withstand, and notwithstanding frustrate the gracious purpose of God regarding them? So we teach, and so we believe. And here again we think we have the witness of the word as the basis of our confession.

In the doctrine of the *means of grace* we have a most important aid to the understanding of the subject before us. These, the word and the sacraments, are the divine order according to which the gracious purpose of God is made known, offered, and applied. As the name, *means of grace*, imports they occupy the place between the salvation in Christ and man considered as its object. This must not be understood as implying that they stand in the way of that salvation, and thereby keep Christ from the heart. To put the sacraments, or the word, in the place of Christ is an error which the Church of Rome would condemn. But that they are the divinely appointed means in and through which the most holy Trinity approaches men with the offer of eternal life, sincerely desiring to work repentance and faith in the heart, is a position which the Lutheran Church has always been forward to maintain. And thus vital with divine energies these means, consisting of elements earthly and heavenly, are adapted to human comprehension. They appeal to man's sense-perception and intelligence, and through these to his moral and spiritual nature. Attention, the exercise of a faculty of our being, may be given to the word read and heard, and which the sinner may resist, yea cannot but resist left to himself, it is still true that "faith cometh by hearing" the word of God. In the sacraments, which are a visible word, the same gracious effect is wrought through human organs; the water and word in baptism, the body and blood in the holy supper, these bearing and offering, and, when resistance is not made, actually conferring the grace of the gospel. The natural eye does not see Christ in his beauty, nor does the natural ear hear

his own proper voice. But these organs do lead into the heart, and become the means of apprehending what is spiritual and divine. The heart dead in sin is made alive by the quickening word of God heard with the outward ear. As means intended to lead to faith Paul mentions the word and the sent preacher, and answering to these on the part of the sinner is *hearing*. The Gospel brings salvation to man; hearing brings him faith.

It cannot be objected to this that the apostle has in mind a spiritual hearing, any more than that he is forced to hear. The contents of the revelation which the Gospel brings to men is supernatural, but the method by which it is published is through the use of natural agencies; and these addressed to natural organs, exercised in a natural way, press into the heart and conscience of the sinner, and open his spirit to the faith and life in Christ. Is this to naturalize the work of regeneration? Not any more than is sanctification a process of nature. Man as dead in sin is incapable of any spiritual movement. Without spiritual energies he is approached by the quickening power of the gospel, which we preach. This is addressed to the heart through the ear, the eye, the mouth, and in giving heed thereto God works repentance, faith and salvation. Man may refuse to hear, or hearing to attend upon God's message. This is resistance to the divine will and offer of life. The word of the Gospel is carried in earthen vessels, but its real power is divine, and it comes to all who hear with the same intent. And it is claimed that this in no wise militates against the sovereignty of God, or the total depravity of man as taught in holy Scripture. That God should make use of our natural faculties and senses to work in us receptive faith, or that we should employ our natural powers in the way of attending to the divine message, honors no one but God. What honor is it to the prisoner that he permits himself to be led forth to liberty? to the beggar that he allows himself to be fed? to the man sick that he suffers the physician to prescribe for his body? No more does it rob God of his honor in human salvation when the creature permits his moral nature to be wrought upon by the Spirit through the word. We are enclosed by a sensible world; are the center of a visible order of existence and material life. Sin

has blinded us to realities that lie in concealment around us, or that exist beyond the sphere in which we move. Occupied with our little world we imagine that it is a universe, and, like children in their mimic exploits, make our empty boasts of wisdom and power. In the darkness of our moral and spiritual eclipse we are ignorant of all relations save those that bind us to the world we inhabit. The feeble spark that glimmers in this obscurity does little more than reveal the deep darkness by which we are enclosed on every side. Sensible objects and sounds close sight and hearing. Blind and deaf we stumble on, ignorant alike of our origin and destiny; until God's revelation of deliverance is published. It is made known to us in the way of natural hearing and seeing. It offers the light and the spiritual eye to discern it; the spiritual ear to apprehend it, and arises as a very sun of righteousness upon this lower world. But here as in the resurrection, it is first the natural, then the spiritual; the spiritual through the natural. In conversion man concurs with God as the subject of redemption, and when the eternal decree of election is fully manifested in glory then will be realized the perfect union of the holy spiritual and the holy natural.

Since we dare not pry into the unrevealed mysteries of the Godhead neither logic nor speculation can lead us in our investigation. Keeping our stand by the word of God it is maintained that the means of grace present and bring to all alike the common blessings of salvation. As there is before God "no difference" among men in their moral relation to him by nature, so is there none in his will touching the purpose of these means in their application. He sincerely desires and wills the salvation of all without exception, not only all sorts or classes of men, but ALL men. When that salvation is resisted, or is ineffectual, the primary cause is not in the absolute decree of the Almighty, but in the unbelief of the creature. Both the word and works of God declare it. And as all men stand present before him from the beginning, their use and abuse of the means alike known, the decree was with respect to their attitude towards these offers of life. In the light of the divine omniscience the conduct of the creature was as truly recognized and

foreknown as the order in which the grace of God would be presented and applied; as truly involved in the purpose to elect and save some as was that purpose conceived according to the sovereign pleasure of the Almighty. The faith by which we believe is of God, but it is begotten by the word of truth as heard, read, or received in sacrament. As divine acts they work the grace of faith wherever conscious resistance is not offered. As God desires, sincerely wills the salvation of all men, and comes to them through a system of means adapted to that end, and as well adapted to the constitution and necessities of his creatures, he offers to all the same blessings, and earnestly seeks to work efficaciously in all. Of a dead word of God, or of empty sacraments, we know nothing and will hear nothing. They are not one thing to some and quite a different thing to others; to one class of men freighted with saving grace, to another bare signs. God is not a formalist that he should enact ceremonies that mean and convey nothing; much less that he should make promises and offers by word and acts that do not sincerely express his most secret will and desire. This would be to charge him with doing what would be condemned in his creatures. It is unbelief that brings condemnation, and unbelief is resistance to the gracious will of God. While man cannot unaided accept the offered salvation, he can refuse to receive it by neglecting the means appointed to convey it. "How shall we escape if we neglect so great salvation?" If he could do neither the one nor the other, were in a truly passive position as regards receiving and rejecting, the faulty premise in the argument of Calvinism would be removed. The boastful logic of that system is broken upon the doctrine of the means of grace as taught and held by the Lutheran Church.

The conclusion to which the argument leads can be no other than this: That God elects or predestinates to eternal life with reference to fore-seen faith wrought through the word and sacraments, and manifest in a life of obedience. The elect are "kept by the power of God," but kept "through faith unto salvation;" and both the election and the keeping are effected by the means of grace. In Christ, who is the true book of life, we are made acquainted with the gracious purpose of God concern-

ing lost men: "He gave his life a ransom for all." In the Gospel all are called unto salvation, and those effectually called who do not reject the purpose of divine grace. The major premise of the argument touching reprobation dare not be laid in the eternal decree of God, but in the rejection by man of proffered life.

The argument, it is again affirmed, is based upon the Scriptures and sustained by them. "God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth," (1 Tim. 2 : 4). "For the grace of God that bringeth salvation hath appeared unto all men," (Tit. 2 : 11). "The Lord is not willing that any should perish, but that all should come to repentance," (2 Pet. 3 : 9). "For God hath included them all in unbelief, that he might have mercy upon all," (Rom. 11 : 32). "For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his son into the world to condemn the world; but that the world through him might be saved," (John 3 : 16, 17). "Neither pray I for these alone, but for them also which shall believe on me through their word," (John 17 : 20). For whom he did foreknow, he also did predestinate to be conformed to the image of his son, that he might be the first born among many brethren," (Rom. 8 : 29). If it be maintained that *fore-knowledge* as used in this last passage refers to that *approval* with which God regarded the elect from eternity, rather than to their faith, its true meaning could be given in this form: "For whom he did predestinate, he also did predestinate," an instance of unmeaning tautology which no one should be willing to charge upon the Scriptures.

It has been shown to be a doctrine taught in the Scriptures, that "every believer, who is saved, is saved in accordance with the will of God, who has called and elected him, as distinguished from the unbeliever, to eternal life." This election has been made in Christ, "who verily was fore-ordained before the foundation of the world" to redeem us "with the precious blood." In the Gospel with its attendant means that redemption is brought and offered to all men without exception, and is actually conferred upon all who do not resist. The faith that comes by hear-

ing is God's gift, and is wrought through means which are replete with gracious energies. To neglect or to misuse these frustrates the divine saving purpose. In the exercise of that attention which the sinner can give to these grace-conveying agencies they produce receptive faith. What the sinner's attitude would be was open to the divine prescience from the beginning; and is not a bare effect of the absolute decree. Several causes were embraced in the eternal act, each in its own order and relation. As a comprehensive definition of the doctrine, one that contains a clear summary of this discussion, we quote the following: "Predestination is an act of the divine will, by which, before the foundations of the earth were laid, not according to our works, but out of pure mercy, according to his purpose and design, which he purposed in himself in consideration of the merit of Christ to be apprehended by faith, God ordained to eternal life for the praise of his glorious grace such men as, by the power of the Holy Ghost, through the preaching of the gospel, would perseveringly and to the end believe in Christ," (Quenstedt, in Doctrinal Theology of the Ev. Luth. Church).

The doctrine as thus presented honors God, humbles man, and rests in holy scripture. It maintains the sovereignty of grace (though not that arbitrary conception of it presented by some), and carries an earnest of hope for the race. On the one hand it gives no place for presumption or boasting to any, reminding all alike that their standing is in faith. On the other it chases despair from the heart of fallen humanity, and discloses to its view a God who "is no respecter of persons." God is just as he is merciful, but the dogma of absolute predestination as maintained by Calvinists would appear to impeach both the divine justice and mercy. For disown it as they may a partiality bearing the taint of injustice attaches to the system. It makes its boast of the rigid logic with which the view has been defended, and of its agreement with the tenor of revelation. We will accept neither the logic, nor the interpretation of the Scriptures which it employs. Not God with his hidden decree, but "God manifest in the flesh" is the *alpha* and the *omega* of this truth. And here will we rest, confident in the truth of God's word, and assured of his gracious love.

From the conclusion reached it would be interesting to examine the related question, Can the elect fall away and be finally lost? The word of God does not so much explain as declare the truth. What is the answer to this question as given by inspiration? "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand," (John 10 : 27, 28). "Of them whom thou gavest me I have lost none," (John 18 : 9). "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his; and let every one that nameth the name of Christ depart from iniquity," (2 Tim. 2 : 19). "Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure," (Phil. 2 : 12). "But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway," (1 Cor. 9 : 27). "Wherefore let him that thinketh he standeth take heed lest he fall," (1 Cor. 10 : 12). No doubt attaches to the salvation of him who stands in this truth, however he may be puzzled to understand it. Present safety is found in the way of believing obedience to the divine will. Along each step of that way the grace of God is pledged to lead and keep the believer. And when the end is reached, as it will be by all who remain "faithful until death," then will appear in still clearer light the fact that all is to the "praise of his glory." The eternal song of the redeemed shall be, "Saved by grace,"—"Kept by the power of God through faith unto salvation."

ARTICLE II.

THE MINISTER AND THE BIBLE LANGUAGES.

By PROF. GEORGE H. SCHODDE, Ph. D., Capital University, Columbus, O.

At no period in the history of the Church have the intellectual and the practical demands on the ministry been greater than in our own day and date. The agencies that are acting from within the Church as also the influences that affect her weal and woe from without, conspire together to make the pastor's calling one of great labor. Even if ours is not exactly a thinking age, it is nevertheless a reading age and one that is willing to adopt, or at least to be influenced by, what others have thought out. Over against all the social, religious and theological problems of the day the minister must assume an intelligent attitude, and in order to do so he must be acquainted with the thoughts and feelings that move the hearts and minds of men. In other words, he must read, ponder, reflect, observe. Upon this his success depends. "*Qui non proficit, deficit*" is true in a peculiar sense of the pastor in our day.

A minister then must be a student, or his work will result in a fiasco. A pastor who attempts to get along with the education and training which he received in his college and seminary course, and is not zealous through daily study and work to sharpen the edges of his intellectual power; to grow intensively and extensively in knowledge, human and divine, is sealing his own doom. *Oratio, meditatio, tentatio faciunt theologum* was father Luther's favorite saying. To the conscientious discharge of the first two duties the needs of the hour will of themselves urge an earnest minister; and a faithful work in the vineyard of the Lord will of itself bring an abundance of the last mentioned blessing. Especially is all this the case in our own restless age.

To the credit of the ministers of America it must be said, that as a class they have not been and are not unmindful of the duty of "*meditatio*." But when the factors and interests that control our public life in Church and community are so mani-

fold as at present, it is not an easy matter to decide just what direction the efforts in the pastor's study and intellectual work should take. There are so many old and new departments of knowledge that attract by their interesting and instructive character, and whose pursuit might directly or indirectly help a minister in his pulpit and pastoral work. But no one could dream of devoting himself to all or even to many such branches, and accordingly the anxious inquiry arises as to what branch or branches should engage the pastor's attention in the hours not occupied by pulpit preparation or pastoral duties. Polymathy is generally superficial, and he cannot think of making this his aim. What then shall he select? No answer to this could be given that would suit all cases. A minister's calling is to proclaim the word of truth unto the salvation of men, and from this standpoint he should select his study and work. His likes or dislikes in the matter should count for little or nothing; the needs of his office and such pursuits and studies as will in the best and most successful manner aid him to attain the ideal of his mission are the decisive factors. As the interests of the welfare of Zion are not of a similar nature at all places and times and under all circumstances, the intellectual pursuits of pastors cannot be exactly the same everywhere.

But there is one of these that is entitled to the distinction of being necessary in all cases to a minister's success, and that is the study of God's word. That word is the power unto salvation, and to preach that word is his highest mission. In order that this word may be studied to the best advantage, the pursuit of the Bible languages is an absolute necessity. It is a gratifying sign that the interest in these is increasing daily in the ministry of this land, and pulpit and pew will be the gainer the greater this interest becomes.

There are a number of excellent reasons why the study of these languages should occupy a large proportion of the preacher's leisure hours. It should be to him a matter of conscience to be able to read the word of his God in the languages in which he saw fit to reveal his great truths. The minister is an ambassador of the King of kings, of the Lord of lords, bringing the message of pardon to condemned felons, and yet he often can-

not read the words of his message! He has not an intelligent knowledge of the languages of the Bible, and as a consequence his whole theological system, all his preaching and gospel work must rest upon second-hand authority. He cannot of himself be certain of the exact truth or non-truth of what he teaches to others as the word and will of the Almighty. Personally he cannot be perfectly sure of his faith and doctrine, but only in so far as he trusts the translations and explanations made by others from the original tongues. It would seem as though a minister's conscience would compel him for the sake of his own assurance to secure such an acquaintance with these languages that he can understand what he reads. A prominent teacher of Hebrew recently remarked that "the American preachers were becoming ashamed of the fact that they could not understand the languages in which the Lord spoke through the prophets and apostles." Such a healthy shame augurs well for the ministry of our country.

In the second place, what conscience urges, practical benefit and advantages also suggest. It is virtually an axiom among philologists, that no translation can take the place of an original writing. The original always presents a world to the student of which a translation can reproduce nothing. This is eminently true of the Bible. Although the best of scholars have made our version of the Bible, yet those who are able and who have in the preparation of their sermons gone to the original with an intelligent knowledge of the language, have there, at the original source found what no translation or commentary could supply. No one would indeed dream of asking a pastor to become a specialist in Hebrew or New Testament Greek in order to draw from the pure and unadulterated fountain, in order to study the *ipsissima verba* of God's revelation; nor is this necessary. Only a fair and intelligent understanding of the principles and facts of these languages is necessary; and this is necessary too for the proper use of a commentary. Using a commentary to actual advantage is almost an unknown art. It is almost easier to write a commentary than it is to use one correctly. If in the preparation of sermons the rule of consulting and studying the original text for the purpose of drawing

from it the truths of God which it conveys, were more in vogue among ministers, we would find more passages of scripture used as texts for sermons and fewer as pretexts. The point we here wish to make can really be proved *in abstracto* only in part, namely that the study of the very words which should furnish us the basis for our sermons is naturally the best source from which to draw the substance of these sermons ; but practically we doubt not, that all who have made conscientious use of their Hebrew and Greek Testaments in the preparation for the pulpit have found this a most thankful work.

Another reason also pleads for the same cause. The tendency of evangelical theology is toward a reconstruction of the older systems on the basis of a Biblical theology. The theoretical interests of theology lie in the direction of a closer study of the Bible itself and less of books concerning and about the Bible. But who could think of securing an intelligent idea of Biblical theology without a knowledge of the Biblical languages ? Practically this theoretical interest is seen in the endeavors to break down as much as possible denominationalism and substitute in its place a united Christianity. But if denominationalism is to disappear and not take away with it also Christianity, then the union of Christian churches can take place only on the basis of a common recognition of the one and sole truth of God's word. A Christian union based merely upon an ignoring of the differences as they exist between the denominations will prove a rotten peace and react with a vengeance upon Protestantism. If there is practical church life there must be a real union of hearts and hands, it must be based on oneness in the faith of God's word, and in order to achieve this, that one word of God must again be made the cynosure of all eyes, the chief and central point of Christian study and research. From a theoretical and practical side then the life and tendencies of the evangelical church of our day, if its development is to have of a healthy outcome, suggests and even demands that pastors should study as much as possible the language of the Bible.

But how is this to be done? In many or most cases the linguistic training in college and seminary will suffice to give the

minister a satisfactory foundation upon which he can build further. But where such a foundation is wanting, other ways can and must be resorted to. For the Greek of the New Testament he will experience no great difficulty, as text books, leaders and other helps can be found in abundance. The study of Hebrew is a somewhat more difficult matter. But even here the way is being made easy. Aids for its pursuit are increasing every year; and when a company of pastors can through private study produce so excellent a work as the Commentary on Esther recently published by the Lowell Hebrew Club, we need have no fear that energy in the good cause will fail of its results. And in case other help is needed, we have the American Institute of Hebrew with its Correspondence school, with headquarters at Morgan Park, Ill., and its four Summer schools. Our readers are probably aware that this Institute, which the indefatigable energy of Professor William R. Harper, of Morgan Park, conducted as a private establishment for about five years, has since last Winter assumed a national form, which is managed by the leading Hebrew professors in the various seminaries of the United States. The Correspondence school has an excellent record, having now on its roll over six hundred members, pastors, students in colleges and seminaries, missionaries, laymen and others, in nearly every State of the Union, in England, Ireland, Turkey, Japan, India and South America. Probably nothing has contributed more to that remarkable interest in Hebrew and the study of the Old Testament, now such a prominent feature in American church life, as the work of this Institute. Such a study can result only in good; the more we study the Bible, the more biblical our sermons and church work becomes, the sounder and safer will the church's growth and prosperity be.

ARTICLE III.

THE COMPARATIVELY SMALL SUCCESS OF CHRIST'S PERSONAL MINISTRY.

By REV. W. H. LUCKENBACH, A. M., Germantown, N. Y.

Christ's extraordinary ministry was a positive, irrefragable testimony to the prime truth of the Divine Existence. Never had men observed such overpowering proofs that GOD IS, as when He stood before them impersonated—revealed in an appreciable form. “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him,” (John 1 : 18).

It was a testimony, also, to the divine will. “I seek not mine own will,” said He, “but the will of the Father which hath sent me,” (John 5 : 30). “For I came down from heaven, not to do mine own will, but the will of him that sent me,” (John 6 : 38).

And a testimony to the divine love. It was a ministry that unfolded to the world the profound significance of a predicate which no logical theist had ever directly affirmed of the mysteriously infinite, or infinitely mysterious subject, GOD. Gradually was it evolved before the world, by Christ's demonstrative mission, till it was made so plain upon the cross,—the climax of His sacrificial life and work,—“that he may run that readeth,” (Hab. 2 : 2), the deep, deep predicate, that “God is love,” (1 John 4 : 8).

But few, however, of the multitudes which thronged about Him and hung upon His lips, which tracked Him from village to village, and from the mountain-side to the very water-line of the sea where the pressure compelled Him to take to a boat and float out of their reach, enrolled themselves with His disciples. Though He exhibited all the excellencies of a peerless orator,—of voice, of manner, and of matter,—to so high a degree that even His enemies were constrained to say, “Never man spake like this man,” (John 7 : 46), yet His eloquence had but little effect in persuading the masses to espouse His cause, and fel-

lowship with Him. He uttered exhortations which, one would think, should have melted to tears the veriest wretches of the motley crowds which gathered about Him from time to time. He taught them in parables whose meaning is deeper than the sea. He made them promises "exceeding great and precious." He illustrated practical truths whose observance would have royalized the vilest of the vile; and He supplemented His teachings with miracles which, it seems strange to us, did not at once command the unquestioning belief of all who witnessed them, in the divinity of His origin, His person, and His mission.

Yet His ministry was comparatively a failure, in respect of the number whom his preaching converted to his cause. It was remarkable to John the Baptist that all who heard Him, at the very beginning of His public ministry, did not immediately yield to the power of His gospel. There is deep pathos,—the tenderness begotten of disappointed expectation,—in his answer to his envious disciples, who, mistakenly measuring Christ's success by the number of His hearers,—a specious numerical test which too often even yet occasions false estimates of the actual amount of good accomplished by preaching—complained to him, that "all men come to him":—"And what he hath seen and heard," said the sturdy champion, "that he testifieth; and no man receiveth his testimony," (John 3 : 32). It is evident, too, that after the tragic end of His ministry, His isolated, lonely disciples, indulging in depression which bordered closely on despair, were deeply disappointed, if not really chagrined, that greater temporal successes had not attended His preaching, one of which would have been larger accessions to the company of His followers.

As many minds would not be satisfied with an abrupt and unqualified "no," as answering the query, "Was Christ's ministry a failure?" let us cast about us for reasons explaining the anomalous fact, that He himself was less successful in winning men to the gospel than many of His ministers from His own down even to the present age.

I. IT WAS HIS DISTINCTIVE AND EMINENT MISSION, LESS TO PREACH HIS OWN GOSPEL THAN OTHERWISE TO WORK OUT ITS SUB-LIME END.

Preaching is but a minor, and never has been the most distinguishing, feature of His gospel of grace. It was after Christ's resurrection that it acquired the high importance which the church, since that epoch, has ever rightly attached to it.

The circumstances explaining this fact are briefly as follows: All the phenomena of Christ's life and ministry had unexpectedly ceased to startle the world, and had become items of history. The abrupt termination of His mission, as His disciples thought, put them in a dilemma which they had not anticipated. They were doubtful now of any great results from the work in which they had co-operated with Him prior to His crucifixion, and they were as ignorant as children of what was further expected of them. It was a sad, sad meal at which "the eleven sat," (Mark 16 : 14), in some obscure room at Jerusalem shortly after they had witnessed the fearful tableau of their Master's death on Calvary. But it was in that scene that the moment came when a new revelation was to inspirit them to further and more heroic effort to establish the gospel on earth,—the revelation of the intimate, direct relation which *preaching* it was henceforth to sustain to that grand end, down even "to the last syllable of recorded time." Appearing to the disconsolate "eleven as they sat at meat," it is with such a tone of authority mingled with that of encouragement as none of them could mistake, that Christ says, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned," (Mark 16 : 15, 16). Conceding, as we must, that Christ's own, unparalleled sacrifice is the first, and that the power of the Holy Spirit, which was shortly afterward bestowed upon His disciples so copiously, is the second, it follows, that *preaching the gospel* is but the third, in the order of importance, as a factor in the salvation of the world.

It is too plain to need proof, that Christ appeared on earth to act, not merely the professional preacher, but the Saviour. It was an integral part of his divine mission to live as it were, a

pictorial life,—a life of holiness. It was to be so heavenly in respect of its moral purity or of its absolute freedom from blemish or taint of any kind, that men might see, almost at a glance, the kind and degree of fitness that would entitle them to heaven, without any interposing sacrificial scheme or plan of salvation. This certainly was one of his controlling motives in all his ministerial career. And really, by the contrast of his extraordinary with the ordinary life of man, he made holiness so charmingly visible and man's guiltiness so apparent, that we can scarcely study his phenomenal biography without feeling, too deeply to be expressed, our need of infinite grace, in order, first to such holiness, and then to the attainment of heaven.

His sinless life was a pre-requisite to his atonement. Not less, indeed, than was blood at last requisite to complete the fact of his sacrifice. And, as growing out of such sinlessness, a purely benevolent manner towards sinful man was to foreshadow the crowning evidences of his love for him on Calvary. His whole guileless life was a long, beautiful demonstration of His fitness for his extraordinary mission,—a demonstration of which His crucifixion with a vile sinner on either side of Him was but the logical, incontrovertible conclusion. Could we magnify so willingly and fervently His love as displayed upon the cross, if this act had been its single, *only* illustration? What differences, in this event, would appear between His and the crucifixion of the two thieves? Would we not have needed His historic life to determine the rank that belonged to Him? Would we not, if we had stood near' Him, have concluded that at most he was but some martyr, dying in vindication of some principle for the maintenance of which he thought life itself a cheap sacrifice? If not, in all probability we would easily have agreed with the Scribes and Pharisees that He was a blasphemer in claiming to die on the cross as the Son of God.

It is an accepted rule of ethics that we are to determine character, not by one single, isolated act of a man's life, be it glorious or infamous, but by acts, movements and manners,—visible signs or indices of the invisible soul,—continued or repeated, throughout an extended period. Applying this rule, then, to the instance in hand, it cannot be determined from His

single act of dying for others, glorious as it was *per se*, that Christ was all that he claimed to be. The fearful natural phenomena which were witnessed at the time of His death might have suggested an approximate idea of His origin and majesty. Yet, if, like Cornelius, we would have been moved to exclaim, "Truly this was the Son of God," (Matt. 27 : 54) like him, also, we would have been ignorant of the great, divine purpose which was working towards completion. It has often transpired in the history of man that one has died for others while his corpse has not merited the funeral honors due even to a martyr.

We argue then, for Christ's life, that it was as important in the economy of salvation as His death; that as much by that as by his death, and more by that than by the single office of preaching, He enlightened the world on the nature and the end of His mission. Preaching was to him an office of but minor importance as compared with His exclusive and superlative work as the Saviour of sinners. This could not be equaled either by the best qualified of His apostles or by any one of their successors in any succeeding age. He only could bridge the chasm which existed between man and his Maker. He only could lay its foundations. He only could construct it to remain—to challenge the tests of all coming time. And in that work so patiently and calmly prosecuted in the face of difficulties, persecutions and discouragements which would have completely crushed the average man, till He triumphantly announced to the world amid the agonies of the cross that it was "finished," more than in the number converted by His preaching, consisted His success. Again,

II. IT WAS BUT THE FULFILLMENT OF PROPHECY THAT HIS PREACHING SHOULD BE COMPARATIVELY UNSUCCESSFUL IN WINNING CONVERTS TO HIS GOSPEL.

He was to come unto His own, but they were to reject Him. His ministry was to be limited to a people whose unbelief and prejudice were to eventuate as well in their own destruction as in His death. Paul represents Him as repeating Isaiah's touching complaint of the obstinacy and perverseness of His spiritual

kith and kin, "All day long I have stretched forth my hands"—an impressive gesture of earnest entreaty for audience,—"unto a disobedient and gainsaying people," (Rom. 10: 21.)

It is interesting to note, in the fact of Christ's poor success among His own people, how inflexible is divine prophecy. We cannot make it accord with what we, in our ignorance of the arcana of the divine government, may think is "the fitness of things." It so baffles our judgment of events and circumstances transpiring on earth, and, perhaps, directly before our eyes, that often we ignorantly call effects causes, and causes effects. Its very inflexibility proves its inspiration. Were it not inflexible, or could it be turned and twisted to suit our notions of things, or our limited views of the relations of this world's affairs to the divine mind, it would not be divine prophecy. The instance before us illustrates this feature of prophecy. It seems to us that in no place where Christ preached should there have remained one infidel to contradict Him, nor one libertine to revel in licentiousness, nor one harlot to ply her damning business, nor one pharisee to stalk the streets,—the impersonation of hypocrisy, nor one sinner of any type that could longer love sin. We think that the matchless eloquence attributed to Him, backed by his infinite resources to this end, ought to have converted the world. We think that His miracles, parables, discourses and conversations, His tenderness, pity, and love, ought not to have failed to reduce the whole race of ruined sinners to deepest homage and appreciation at His feet. We expect the ice to melt when the warm sun gleams upon it. We expect barriers to give way when their strength is not equal to the momentum of the rushing on-coming floods. We are confounded when there is no apparent cause to explain anomalous results. And the phenomenon must either remain inexplicable, in spite of persistent efforts to unravel it, or it must be attributed to the interposition of a supernatural agency. Superstition imagines that *it* can explain many remarkable things in the department of religion. And philosophy gravely attempts to account for others. And science allows us but a very roundabout mode of communication with Providence even when it graciously concedes that there *is* some such power somewhere out of

our direct vision. But this is still our Christian faith that the ETERNAL ONE—the LORD GOD ALMIGHTY—directly and indirectly concerns Himself in *all* mundane affairs, and in no way more distinguishingly than in the accomplishment of prophecy.

This, then, may satisfactorily explain Christ's failure to convert even his own people whose minds were not naturally very inflexible, as their previous history plainly proves. The fact alone of their deep and violent prejudices does not fully account for their rejection of Him. Greater prejudices than theirs have been overcome by less powerful means than Christ could command. Who can think for a moment that the power which conquered demons could not annihilate a human prejudice? Not, then, as the distinguished Saurin says, that they were "a prodigy of hardness of heart," but the masses of Israel yielded not to Christ's ministry, whose success in our fallible judgment should have been commensurate with His resources, because they were restrained in order to the consummation of prophecy. Acting upon their prejudices as occasioning Him to address them in the semi-ambiguous style of the parable, Christ himself tells the reason of His unsuccess among them,—"in them is fulfilled the prophecy of Esaias, which saith: By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive. For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. (Mat. 13: 14, 15.)

This, one would think, were enough to explain Christ's *un*-successful, personal ministry. But there are other considerations quite as interesting, and, perhaps, quite as important.

III. HAD THE WORLD BEEN CONVERTED TO HIS GOSPEL WITHIN THE SHORT PERIOD OF HIS PUBLIC MINISTRY, THE FACT WOULD NOT HAVE ACCORDED WITH THE DIVINE ECONOMY, AS MANIFESTED FROM THE BEGINNING OF CREATION, BOTH IN THE KINGDOM OF NATURE AND OF GRACE.

Gradual, not hasty or immediate development of life, natural, mental, and spiritual, is one of its most prominent features. It

is beyond the reach of thought,—the period anterior to the creation of man. It is an antiquity inexpressible by numerical notation which is so sublimely shadowed in the first two periods of revelation: "In the beginning God created the heaven and the earth. And the earth was without form and void, and darkness was upon the deep," (Gen. 1 : 1, 2.) What grand evolutions and revolutions of insensate matter occurred; what startling phenomena caused by the action of attractive and repellent forces; what wonderful mechanical and chemical movements agitated the vast mass of chaos, and what equally wonderful developments of organic life appeared, as, in the progress of one long, long period after another, "the Spirit of God" brooded over the profound abyss, and communicated to it productive virtue, geology has but imperfectly delineated. How long it was before God's ideal of this beautiful world,—beautiful as it still remains even under the curse of sin,—who can tell?

And still is it His law, that natural ends shall be gained, or natural objects be perfected, not instantly or hurriedly, but gradually. First the root, then the slender plant, and then long years elapse before a tree is matured. And the tree matured, first the bud, then the blossom, then the fruit. Night approaches, not in bulk, or in one great, undivided mass of darkness, but it results from the gradual disappearance of light. It is the product of countless shadows, slowly silently aggregating, till through them, one by one, the stars appear,

"Shining in order, like a living hymn
Written in light."

And day breaks upon the earth not suddenly. The faint dawn increases slowly,—by immeasurable degrees—till the glory of the sun fringes the mountains, and ere-while gilds the dark recesses of valley and forest. God works in nature, not by leaps and starts. Even the flash of lightning is but the sudden, startling issue of forces which had been gradually and slowly co-operating with each other for some time previously.

It is in this manner, too, that He works in the kingdom of grace. Scarcely had man been created—the climax of God's handiwork—before he sinned. And the first anguish he felt was

still piercing his stricken soul when the first promise of a Redeemer fell upon his ear. If he had been asked *when* the "seed" of the woman should "bruise" the serpent's "head," or the appropriate time should arrive for His more direct interposition to remove the evil then initiated into His new world, God's response would have been silence. For a thought of His infinite mind from all eternity was just then beginning to find expression, and surely fallen Adam could not have grasped it,—a thought, or a mysterious, divine conception which our ruined race was not clearly to understand for forty full, round centuries! And for aught that some sanguine interpreters of the signs of a nearer millennium may agree to the contrary notwithstanding, it really seems to be the divine purpose, that from the day of Christ's birth forty full, round centuries more should elapse, before the ultimate results of His great redemptive scheme shall be known and enjoyed by the whole then Christianized race of men.

The history of redemption, as well as that of creation, strikingly proves God's mode of accomplishing great ends. It is not a rapid method. He works neither hastily, nor noisily, but slowly and quietly. No sense of limitation of time or of means by which His will may be consummated, or His counsels may ultimately come to prevail, ever flurries THE INFINITE. God is never disturbed. The world may reel to and fro, in excitement about objects of real or of fictitious worth; nation may war against nation, or human projects and interests bristle against each other, till the fears and alarms of men shall command the attention and sympathy of the very angels, yet behind the confused, perplexing, uninterpretable panorama of mundane, temporal things, and invisible to our ken, God sits in His pavilion of mysterious cloud and darkness with ineffable composure,—composure deep, profound as His justice and love, demonstrated to *our* fallen, guilty race more remarkably, perhaps, than to any other species of His rational creatures, peopling, probably, other worlds than ours. Hurry and bustle appear in our, but never in His movements. Restless, fretful, and ever passionate, we become, at the delay of success. Our impatient ambition craves it immediately. And this in face of the truth that our

Maker, able as He is to command the fulfilment of His will otherwise, is yet content to accomplish it only mediately. The impatience of ignorant zeal now and then finds expression in the insolent inquiry,—insolent in that it implies that God's mode of doing things is too slow, or that it dictates to Him *how* He should work—"why has not the world been converted long ago?" And it is reproved—that unchristian complaint under the guise of gospel zeal—and the complainer is silenced by the expostulation which speaks as well the language of love as of authority. "Be still, and know that I am God. I will be exalted among the heathen, I will be exalted in the earth," (Psa. 46 : 10.)

Another truth illustrated in the divine economy of things is, that slow, not rapid, growths are most permanent. The fungus which appears in a night lives but a day, but the oak which has been growing a score of years lasts an age. It is as transient as beautiful,—the misty, multi-colored arch which adorns the brow of the retiring storm, but the brilliance of the gem whose constituent elements it took nature an inconceivable period to crystallize, shall vanish only in the fires which are ordained to purify, if not consume, the globe. Our own *human* works testify to this truth. The monumental pyramid still challenges the dissolving forces of time, while many an Arab's tent at its base, which was constructed in a moment, has been as quickly swept away by eddying wind and whirling sand. The permanent, thus, in nature or art grows slowly.

Let them, then, who see no reason why Christianity—the work of God—should not, even in Christ's own day, have regenerated our whole race, be content with its slow development. Though its progress be slow, yet its results shall endure. Doubtless the broad commission, "Go ye into all the world and preach the gospel to every creature," (Mark 16 : 15) would have startled the apostles and made them hesitate to undertake the mighty work, but for the three pledges of ultimate success which the Master gave them; the first, the promise of His presence, "Lo, I am with you always, even unto the end of the world. Amen," (Matt. 28 : 30); the second, His parable which figuratively sets forth its development in the individual, "The

kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened," (Matt. 13 : 33); and the third, His parable which figuratively represents its extension throughout the whole earth, "The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof," (Matt. 13 : 31, 32.)

But further: It has doubtless been observed by all critical readers of His biography, that

IV. IN ALL HIS MINISTRY CHRIST DEFERRED TO THE CONTEMPLATED AGENCY OF THE HOLY SPIRIT IN THE CONVERSION OF THE WORLD TO HIS GOSPEL.

This deference proved both His high estimate of the prophecies relating to the Spirit's effusion, and the great value that He put upon the Spirit's offices. He instructed His disciples to expect the power of the Spirit, in order to the conviction of the impenitent world. He waived, as it were, His own mightiness to that end, so that, in due time, the equal mightiness of the Spirit should appear in the evolution of the gospel scheme of salvation. No one doubts what He *could* have done to convert men, independently of the Spirit's agency. But more of the divinity which conceived the system of saving mercy, thus far developed, was to appear to the world. God, the Spirit, had yet a part to enact, and neither God, the Father, nor God, the Son, would interfere with it. The unity of the wonderful plan *per se*, and its perfect adaptation to all sinners of all ages and all lands presuppose its conception by one divine mind. Nor less does it appear, now that Christ Jesus takes hold of it and so distinguishingly consummates His part of the plan, that that divine Mind contemplated a *triple* agency, in order to its final and complete success. As two-thirds of the work of human redemption, so to speak, were finished when Christ, taking His glorified human nature with Him, returned to his native heaven, there remained a third influential agency, the work of which was to continue through all coming time and was to

cease only when there were no more impenitent sinners to be influenced to the reception of the Lord Jesus Christ as the divine Saviour. The wonderful results of that agency—results to be eventually realized by the entire fallen race of man,—were typified by the supernatural events of the day of Pentecost.

Hence Christ's deep, pronounced regard for the work and offices of the Holy Spirit. It was more His specific purpose to supply the necessary facts for the use of this expected Agent through all the ages which were to elapse before the second coming of the Son of God, than personally or immediately to reduce the world to His Gospel. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth. * * He shall glorify me: for he shall receive of mine, and shall show it unto you," (John 16 : 13, 14.) "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment," (John 16 : 8.)

But one more reason explanatory of the seeming failure of Christ's personal ministry:

V. IT WAS HIS PURPOSE AND PROPHECY, THAT THE SUCCESS OF HIS MISSION SHOULD APPEAR ONLY AFTER ITS VISIBLE OCULAR TERMINATION.

The hero is most lauded when the campaign is successfully closed. We crown him with laurel when his work is done. Till then he is content to be misunderstood, to be reproached by his friends, and harassed by his enemies, and otherwise to suffer. Then only his plan appears in all its completeness, and the reproachful are silenced, and the cowardly repent of their fears and opposition, and the sympathy and co-operation of his allies are vindicated.

So was it with the patient, uncomplaining Redeemer. It was only in mysterious hints and ambiguous figures that He alluded to the cross,—the visible end of His ministry. Some dark crisis, He intimated now and then, was approaching whose harrowing details He would not reveal to His disciples,—some crisis which, more than all that they had endured, was to test their attachment to Him and their faith in His Gospel. A presentiment of doom oppressed Him, and His vague suggestions gave them

no clue as to its nature. He was to die, and the mode, and the phenomena, and the purpose of His sacrificial death were thenceforth to the end of time to constitute, in connection with the Spirit's agency, the power which should move the world to repentance. He intended that His cross should make more converts than His preaching; that the tragedy to be enacted on Calvary should more profoundly impress the world with a sense of the guiltiness of sin, and of the magnitude of the means necessary to salvation from sin, than anything He had said or done, in all His previous sinless life. It is still a mystery that His personal ministry failed to convert the world, if this hypothesis be not correct.

Could He not have preached His own cross, before He was nailed to it, as successfully as His apostles preached it subsequently? Could He not have used for His purpose as well the anticipated fact of His death, knowing as only He could know its infinite significance, as any event or circumstance which had occurred, lately or remotely, in the long history of redemption? Would such anticipatory preaching of the cross by the Expectant himself who was devotedly preparing himself for the sacrificial tableau, have been less successful than the same subject of preaching in any subsequent age? The only answer that we need give to such queries is, that this was *not* included in His method. He reserved for the future use of His ministers through all coming ages the potency of His cross as an agency in the conversion of the world. He veiled its great meaning from the eyes of their understanding till, not only His disciples who gathered so lovingly around His sacred person but His disciples of all coming ages and of all people's should see it in all its breadth on Calvary. It is not wonderful, then, that after His death, the disciple who had denied Him, "by a single sermon should awaken the conscience of three thousand auditors; and that the persecutor who had reviled Him, under the influence of the Divine Spirit, should become the mighty instrument of the conversion of the Pagan world." It is not remarkable, in that Christ's own prophecy explains it, "And I, if I be lifted up from the earth, will draw all men unto me," (John 12 : 32).

And since the day of His crucial exaltation how deep has

been the impression of the cross upon the mind of the world! It is absolutely ineffaceable. Its extinguishment has become a psychical impossibility. It is no more possible than the annihilation of man's spiritual nature. The cross is so deeply etched upon the human soul,—a tablet formed and furbished for such tracery divine,—that it has been challenging the forces of nineteen centuries to extinguish it; and if nineteen more shall elapse before its Maker shall ring down a curtain of fire, to end the drama of this world's long, long life, yet, in that fearful hour, the etching shall be even more distinct, or its impression on the mind of our startled race shall be clearer and more profound than that which was made upon the motley crowd that stood in the very shadow of the literal cross.

Yon sculptur'd shaft
 Whose starward apex signals heaven
 To bend with earth in homage at a hero's
 Shrine, shall fret away, till not an atomie
 Of its white dust, dispers'd by fitful winds
 Remains, and not a living memory
 Recalls its blazon'd name; yet shall the rugged,
 Peerless Cross, in human thought, erectly stand,—
 The priceless symbol of Eternal Love.

No floods can overwhelm it. No fires can consume it. The world's most distinguished artists have not felt themselves worthy of reputation, till with infinite care they had finished upon their easel the Cross,—alike their choicest essay and the glory of their faith. The sculptor illustrates at once his genius and love of truth and beauty, as patiently from the shapeless Parian block he carves the Cross. As if to impress the worshipper, who seeks an audience with the Infinite to whisper longings which Himself inspires, with a sense of the only mode of access to His veiled throne, the architect builds His temples cruciform.

The wearied
 Pilgrim hails its shadow, slanting o'er his
 Beaten path, and, tearful kneeling, finds
 Refreshment 'neath the wayside Cross.
 Far out
 On boisterous main, pacing his quiet

Midnight watch, the lonely mariner
 Descries with joy, thro' rifts of threat'ning cloud,
 The harbinger of clearer skies,—the bending
 Cross.

One glimpse thro' tears of penitence,
 And lo! the sinner's burthen rolls into
 The deep, impelled by power resistless
 From the Cross.

Invention tests a thousand
 Arts to invest it with a glory that
 Shall fascinate the wanton eye.

The Muses
 Vie in song to win for it a moment's
 Audience from the dullest ear.

Enough
 Philosophy discovers in it to engage
 The logic of its love for aye.

And 'tis
 The key of History which else were dark
 And unresolvable as 'glyptic
 Mysteries on obelisks of the Nile.

Who finds delight in wonders needs not
 Wander from the Cross: its mysteries awe
 The highest seraphim, who seek yet
 Soundings never find,—who, adding ever
 And anon, to line and weight are baffled
 Still, and cry despairing, "Oh, the depth!"

Beauty puts on the Cross to enhance
 Its charms.

Devotion, deepen'd by the death
 It tells, bends love in tears.

With outstretched arms
 Sweet infancy desires to feel His soft
 Embrace whom malice pierced and pinioned to
 The Cross.

Maturer life, descrying there
 Its ideal type of man, is urged to
 Possibilities beyond its highest
 Thought, without the example of the Cross.
 And age—old age—with trembling hand enclasps
 It as the pledge of life rejuvenated,
 Perfect, full and rounded, endless as
 The cycle of Eternity.

A hint or two, in concluding this paper, to ministerial brethren. (a). Our Christian ministry will be successful only as we preach the Cross. If Christ committed the argument and power of the Cross to His ministers for their use rather than His own, in the mighty work of converting the world, it is a very serious mistake, if not a crime, on our part, to ignore it. A great trust, in this event, is betrayed, and the betrayer risks, as well his own as others' salvation. God is glorified and His church is developed on earth; man is regenerated, exalted, and beatified; sin is destroyed and Satan vanquished only by the preaching of the Cross. (b). The faithful, patient, conscientious discharge of duty is of more consequence than the degree of success which may or may not result from our personal efforts. The best and most permanent effects of our ministry may not appear before our congregations shall say over our remains, "Earth to earth, and dust to dust." If great success comes at all, it may come when we are not here to enjoy it. Be it so; the Lord God omnipotent reigneth!

ARTICLE IV.

HOW TO DEVELOP AND DIRECT THE BENEVOLENCE
OF THE CHURCH.*

By REV. J. A. CLUTZ, A. M., Secretary of the Board of Home Missions,
Baltimore, Md.

One need hardly stop to insist upon the need for a fuller development of the benevolence of our churches than has yet been attained. This is implied in the statement of the subject itself by the founder of this lectureship, and will readily be confessed by all of you, without any argument. And yet it may not be amiss to glance briefly at the peculiar circumstances of our Church in this country which render such development especially important at the present time, for the sake of the greater force it may give to what is said afterwards.

Ever since we have had a history in this country, we have worked at a disadvantage in this respect. The founders of our Church in America were chiefly poor people. Many of them were refugees from civil or religious persecution and oppression, escaping with nothing but their lives. Many of them were brought here by charity, or were compelled to mortgage their time and their labor for years after their arrival, in order to pay for their passage across the seas. The great majority of those of our faith who have come hither from abroad, in subsequent years, have been poor also. It was because they were poor that they came—because the sober and industrious poor have a better chance here than in the over-crowded cities and countries of Europe. Another thing must be said about the Lutheran immigrants to this country—they have come largely from the peasant classes of the old world. For evidence of this we have only to watch the unloading of one of the emigrant ships as she deposits her human freight at Castle Garden or Locust Point,—or trace our own ancestry back to the fatherland. Not many of us will find noble blood in our veins. I speak of these

*Lecture on the Rice Foundation delivered before the students of the Theological Seminary at Gettysburg, Penna., May 12th, 1885.

things, not in any spirit of reproach, but simply as matters of fact and history, that must be taken into account in any fair estimate of our condition and work as a denomination.

But I can imagine some of you beginning to ask, "What has all this to do with the subject of benevolence?" I answer, much every way. In the first place, it compelled most of our forefathers in this country to give themselves up to a life of constant toil, and closest economy, in order that they might secure for themselves and their families the barest necessities of life. It incapacitated them for business, with its sharp rivalries and close competitions, and made the majority of them tillers of the soil, and oftentimes "hewers of wood and drawers of water" for their more favored neighbors. While the other denominations were founding schools, and colleges, and seminaries, in New England, and the other colonies, and enjoying the advantages they offered, the Lutherans were cutting down the forests and breaking up the virgin soil to secure a place and the means to live. Multitudes of the young grew up without schools, and with no education at all. Even if they had had the disposition and the means to attend the English schools accessible, the language would have been to many of them an unknown tongue, and an insuperable barrier.

But as time passed on, the habits of industry, and economy, and thrift which these people had brought with them from the fatherland began to bear fruit. Their circumstances were greatly improved. With a genius for agriculture, that was the product of generations of farmers, they had fastened on some of the best lands in the country, and now they found themselves possessed of good homes, and an ample competence. Many of them became comparatively wealthy. But, alas, the battle with poverty had been severe, and the victory dearly won. And now when some of them would have had the means to found and foster institutions of learning and benevolence they did not have the disposition to do so. They had done so long without these institutions that it was hard to convince them that they needed them now. Their habits of economy had become so fixed and strong that it was difficult to induce them to part with their hard-earned savings for benevolent purposes.

And the result of all this has been that we have not to-day, in all the land, a single well-endowed Lutheran College or Seminary. And, in most cases, even the meagre endowment that is possessed, is a thing of comparatively recent years, most of it having been secured within the present generation.

Moreover, the economical habits of our people have been handed down from generation to generation, and they are still slow to move in the direction of liberal endowments for these institutions. And they are slow to give also, according to their ability, for benevolent work in general. They have not been trained to it. They have not understood the necessity for it, nor realized the obligation. They have not been a reading people. Our church literature has not been extensive. Neither has it had a wide circulation. Hence our people have not kept abreast with those of the other leading and aggressive denominations, in the matter of information on these subjects, or liberal support of them.

In addition to all this, until within the last score or two of years, there has been an unwise, though I will not say entirely unreasonable, prejudice against the introduction of the English language into our schools and churches, in consequence of which many of our most intelligent and liberal people have left us, and gone to other denominations to secure what they could not enjoy in their own—the privilege of worshiping God in a tongue which they and their children could understand. Especially has this been the case in the older cities of the country, such as New York, and Philadelphia, and Baltimore, where social considerations have also operated strongly in the same direction. The result is that to-day we have not a single really strong and wealthy church in any of these great cities, nor, I may add, in any city in the country—a church, I mean, that is able and willing to contribute to benevolence, not only hundreds, but thousands, and tens of thousands of dollars annually. This is one, and the chief reason why we cannot raise such large sums of money for benevolence as some of the other denominations do. A very large proportion of the vast sums expended every year for missions, and educational work by the Congregationalists, and

the Presbyterians, and the Methodists, comes from a comparatively few wealthy churches in the great cities.

And yet, it happens, that at the same time that we have this lack of means and training to do benevolent work, there is probably no denomination in the land that has so great a field for benevolent work, and such pressing demands for large sums of money for benevolent uses.

I have already spoken of the poverty of our institutions of learning. You know only too well the great needs of the college and seminary located here in Gettysburg. You know that they must have more money, and have it soon, or be greatly crippled in their work. Their present endowments should be not only doubled, but quadrupled—they must be, if they are to do successfully the work of the future for our church. The same is true of all our other institutions of learning. Some of them are dying for the want of a sufficient endowment to enable them to pay expenses. And we still need more institutions, at least in the West. Or, I will put it in the singular, and say that we need one more college and seminary west of the Mississippi, and must have them at an early day, or fail to do our work in that vast territory which is being so rapidly settled, and largely with people of our own faith.

And in missions, where is the church that has such a field as we have, especially in this country? With a vast Lutheran population here already, scattered all over the land, and thousands of them unchurched and unshepherded, especially among those of foreign birth and tongue—with thousands of our people going every year from our eastern and central states, to the new states and territories in the West and North-west—with tens, and scores, and I might without much exaggeration say, hundreds of thousands of Lutherans coming here annually from the Lutheran lands of the old world, most of them poor and unable to provide themselves with churches and pastors without aid—with all this before us it is simply impossible to exaggerate either the extent, or the importance of the field that lies open to us, “white unto the harvest,” and waiting for the reapers. If we could properly care for these multitudes now, and save them to our church, where they belong, it would insure to us such a

future in this land as is not within the reach of any other Christian people.

The foreign fields under our special care, though not so extensive, are scarcely less inviting and promising. In both India and Africa, there is room, and the demand also, for great enlargement of our work. Again and again, there comes the call for more men and more money to enable our missionaries to enter the open doors which God, in his providence, is setting before us. Only a few months ago there came a request from India for money to open a hospital for women, and later still, through official sources, a petition for funds to found a college and seminary for the training of native workers.

And all this strongly suggests another direction in which larger sums of money are greatly needed in our church—for the education of young men for the ministry. One of the greatest difficulties in the way of the proper development of both our Home and Foreign mission fields, is the lack of men with whom to do the work. We must have more ministers, and have them speedily, and in large numbers, or the work will suffer both at home and abroad. It is suffering now.

This want will, I believe, have to be supplied very largely by our system of beneficiary education, if it is supplied at all. Not that young men should not educate themselves when able. Not that young men who are able to educate themselves should not give themselves to the ministry. But because the prevalent worldliness and secularism of the day, render it almost certain that but few of this class, in comparison with the great and pressing need, will give themselves to this work. Young men of means are almost inevitably drawn away from the sacred office into other channels of business or professional life, that promise larger pecuniary rewards. And so it no doubt will be, at least until there is a mighty revival of unselfishness, and unworldliness, and personal consecration, in our churches and homes. For this we may all well pray. But until it comes, we will probably have to continue to look for recruits for the ranks of the ministry largely to those of humble circumstances in life who will need the assistance of the church in securing a suitable preparation for the work—not as a matter of charity to the young

men, but as a matter of self-preservation for the church. Hence the need for a large increase of funds for this purpose.

Again, we greatly need in our church some more adequate provision for the support of aged and infirm ministers, who are no longer able to continue in the active work, and who are without the means to support themselves. Practically, it may be said that we have no provision at all in this direction, the sums which the trustees of our Pastor's Fund are able to pay to a few beneficiaries being so small as to afford very little relief. And yet such relief is often sadly needed. The cases are exceptional, indeed, in which ministers of our church are able to lay up, from their income as pastors, any adequate sum for sickness or old age. Even those congregations that do pay larger salaries generally expect their minister to live in such a style as consumes all he gets from year to year. Unless, therefore, there are some inherited means, either on his own, or his wife's part, the minister who breaks down, or wears out, in the service of the church, is likely to become dependent on the sympathy and help of his friends, or the charity of the community in general. These things ought not so to be. The man who gives himself loyally, and heartily to the church, and serves her faithfully while health and strength last, should be assured of at least a decent support so long as he may need it, if in the providence of God he should be laid aside from active work. And he should have this too, not as a gift of charity, but as his just due from the church to which he has given his all, just as the government pensions the soldiers who have been disabled in its service, and provides for the families of those who have lost their lives.

The care of the poor of the church, of the orphan, and of the sick and the afflicted, is also a charge from which the Church of Christ can never be legitimately divorced, it matters not how generous the provision made for the same purpose by the state.

I have purposely said nothing of the demands upon the liberality of the people for the support of their own local churches and pastors, because, to my mind this can in no proper sense be called benevolence. It is a strange thing to me that a man can supply himself and his family liberally with all the necessa-

ries and comforts of life, and even its luxuries also, so far as the physical and mental part of their nature is concerned, and call all this "current expense," or "cost of living," and then begin to talk about "benevolence" just as soon as he is asked to provide, on the same scale, for the care and training of the spiritual and immortal part of himself and his household. Out on such benevolence. There is no more benevolence in what a man pays for the support of his pastor, and the current work of his local church, than there is in paying his butcher, or his grocer, or his state and county taxes. I know that people generally consider this a part of their benevolent work, and some of them even look upon their pastors as objects of charity, who ought to be very grateful to them for their benefactions. It will be a part of your work in the ministry, young gentlemen, to teach your people otherwise, to show them that charity does not "begin at home," as the old proverb has it, but only when men get away from home and begin to reach out their hands to help those who are not of their own household.

But aside from this, the demands upon our church for purely benevolent work, are such that, in our circumstances in this country, the only possible hope of meeting them lies in such a general development of benevolence among all our people, as will reach and fully utilize all our resources, and render them available for the work of God and the church. And this is why I said that this subject is especially important for us as a church, just now. For it must be plain, even on the most hasty and superficial examination of the facts in the case, that, whatever individuals, or individual congregations, may be doing here and there, as a church we are not coming up to the measure of either our responsibility or our ability, in this matter. Of course these two, our ability and our responsibility, whether as a church or as individuals, must always be correlative and equal, since the measure of our responsibility in any matter must always be our ability to make response to the demands of God and the occasion upon us. Let us see how we are responding as a church, to the demands made upon us in the present crisis of our history in this country.

The apportionment laid by the General Synod, and I shall now speak chiefly of our work in the General Synod, for Home and Foreign Missions and Church Extension, amounts to a little less than seventy cents per member per annum. Add to this the apportionment of the district Synods for Beneficiary Education, and it will raise it to from eighty-five cents to a dollar per member for these four great benevolent operations of the Church. If we add yet the sums asked for Pastors' Fund and Orphans' Home, and other special objects in the several Synods, it will not altogether amount to more than an average of from \$1.50 to \$2 a member, per annum. And does any one of you suppose that this is anything like a fair measure of the ability of the Lutheran Church of the General Synod? I trow not. Why, it is a little less than four cents per week, or about two-thirds of a cent for each working day of the year. What a paltry sum! Surely not one in a hundred of our members is really unable to contribute so much, to say nothing of the many who are able to give, two, five, ten, twenty or a hundred times as much. And yet you will no doubt hear complaints among your people about the heavy and unreasonable demands made upon them by the Synods. I have even seen the president of a Synod gravely leave his presidential chair and take the floor to oppose a proposed appropriation in behalf of a struggling mission, because, forsooth, as he said, the Synod was already asking nearly \$2 a year from each of its members for benevolence, and the burden was becoming oppressive. And yet I will venture the assertion that the men of that Synod spend more money every year for tobacco than would average \$2 per member for the whole Synod, both male and female.

No, my brethren. I have already said that our Church is not a rich Church, as compared with some of the other denominations. I do not suppose that there are a dozen millionaires in the whole General Synod, perhapt not a half dozen. Still we are by no means to be rated as a poor Church. Our people are well to do, as a class. They live well, as a rule, and make generous provision for their temporal comfort, and also save something for the future. Multitudes of them have accumulated far more than a competence. They are abundantly able, there-

fore, to contribute much more, on the average, than is asked for by any of our Synods.

But what are the facts? Do they give even what is asked by the Synods? By no means, taking the General Synod as a whole. A few of the Synods raise the full apportionment, but the great majority of them are sadly deficient. A glance at the reports of the several Boards of the Church to the General Synod, or at the minutes of the district Synods, will settle this beyond controversy. The need for further development of the benevolence of the Church is plain, therefor, from this side also. We are not doing our duty as a Church. We are not giving according to our ability.

But it is time that we should turn to the more direct discussion of our subject. The need for development being granted, how is it to be secured? Three things seem to me to be essential to success in this work.

I. We must get our people better informed as to the needs of the Church.

II. We must instruct them more fully as to their duty and responsibility in this respect.

III. We must have better methods for collecting the gifts of the people.

Let us look at each of these a little more fully.

I. We must get our people better informed as to the needs of the Church.

I have already dwelt at sufficient length on these needs themselves. What I want to speak of now is the necessity for getting them before the people, and making them to see and understand them as we do. Without this we cannot hope for much interest in them on the part of our people, nor for much liberality in supplying them. Men are not interested in things of which they know nothing. It is knowledge of a subject that awakens interest in it. Ignorance folds its hands in indifference, and sits down in idleness.

And just here, I think, has been, and still is, one of our greatest defects as a Church. Our people have not been sufficiently informed in regard to our benevolent work. Partly, they are to blame for this themselves, because they have not availed

themselves of the means and opportunities that have been offered them for getting information. As I said awhile ago, our people have not been a reading people. They do not patronize our Church papers as they should. The whole circulation of the *Lutheran Observer*, and *The Evangelist*, and the *Kirchenfreund*, put together, is not over 13,000 or 14,000. As most of our ministers, it may be presumed, and many of the people also take both the *Observer* and the *Evangelist*, it is likely that not more than one-fifth of our families take any church paper. Even our little *Missionary Journal*, which is devoted entirely to the missionary work of the Church, and which costs only 25 cents a year, has a circulation of only about 10,000, and I am quite sure that one half of that number, at least, go into homes in which the other papers are found also. This would leave at least three-fourths of our homes without any regular and stated means of learning of the Church's work. Even when the minutes of our Synods, or the reports of our Boards, are sent out for gratuitous distribution, multitudes do not care to take and read them. I am persuaded that some of them don't want to be informed, lest the breaking in of light on their minds, might awaken their consciences, and make them uncomfortable in their covetousness and meanness. I say this in sorrow, and not in displeasure.

But laying all the blame that belongs there upon the shoulders of the people themselves, I feel that a large share of condemnation must fall upon many of our pastors also, because they do not take the pains to have their people informed on these subjects, whether they want the information or not. Too many of them are content to go through the regular round of their local work, preaching the Gospel, attending the Sunday-school, leading the prayer-meeting, and doing the pastoral work of their own charges and doing all this faithfully and zealously enough, but having little interest in the great throbbing world of sinning and suffering humanity that is rushing on towards eternity outside of their narrow fields. Some of them seem hardly to know that there is any outside world, or any general work of the Church.

I have been amazed, saddened, and discouraged sometimes,

by the ignorance of our benevolent work displayed by some of our ministers.

But even when our pastors are themselves well informed, as of course the great majority of them are, I am persuaded that many of them make but little effort to properly instruct their people. For example, how many of our pastors, do you suppose, make an earnest effort once a year, or even once in five years, to introduce the Church papers among their people? I think the editors of these papers would tell you that the number is very small indeed. And yet this is perhaps one of the most effective ways possible, in which to inform the people about our benevolent work, and elicit their sympathy and their support. I assure you, young men, that you will find the Church papers your most efficient helpers in all your work, as ministers, but especially in your benevolent work. The families that take and read them will always be your most appreciative hearers, and will always be most ready to respond to every appeal for help.

Another great aid in this work, will be found in the circulation of the reports of the different Boards of the Church. For some years past, these reports have been printed after each General Synod, in large numbers, for general and gratuitous distribution. I have no doubt that this excellent custom will be continued in the future. These reports give a vast deal of information, facts and figures, not mere fancies, as to the work of the Church. They not only present a detailed statement of what has been done, thus showing how the money of the Church has been used, and with what result; but they also tell of the work to be done and explain the necessity for continued, and increased contributions. One of these reports put into the hands of a member, and *read*, cannot fail to awaken increased interest, and lead to enlarged, or at least more cheerful giving. But, alas, in many cases but little pains are taken to use them to advantage. Sometimes they are never distributed at all, being thrown to one side and forgotten or ignored. In many other cases they are simply placed on the communion table, or on the pulpit platform, and the people are told that if they want them they can come and get them. A few of them are taken,

away by those who are already interested, and the rest are left lie until the sexton needs them for kindling the fire, or throws them out upon the ash-heap. This is a capital way not to do it. The right way to use such matter, the way I would commend to you for future practice, is to see to it that every copy of such reports is distributed, and that as far as possible they are put where they are most needed, and will do the most good. Put them in envelopes and place them in the pews, or send them by mail, with a brief note or circular, calling attention to the contents, and asking that they be carefully read. Or hand them out in person, with a "word in season" to the receiver. Some of them you can distribute in your pastoral calls. Some of them you can send through other willing hands. Then ask about them afterwards. Find out whether they have been read, and what impression they have made. It will give you a fine opportunity for personal work, in explaining difficulties, removing objections, correcting mistakes, or deepening impressions already made.

The same plan can be pursued, to great advantage, with the minutes of your district Synod. These might, and should, be made far more effective for good in this direction, than they generally are, if a little more care and pains were taken in their distribution. The same thing is true also, of the circulars and special appeals, sometimes sent out for general distribution.

Then another thing is to instruct the people on these subjects personally, both from the pulpit, and from house to house. Preach on the subject—not simply on the duty of benevolence but on the objects of benevolence. Tell your people about the work that is being done, and about the needs of the Church in various directions. A good time to do this is after the meetings of Synod, or Conference, or the General Synod. Carry back to your people, in condensed and systematized form, the information and impressions you have gotten yourself at these gatherings of the Church, or have gleaned from the reports of them in the papers. You will find it a good exercise for yourself, as well as for your people. This was the custom of the late Dr. Stork for many years, and was no doubt one secret of the intelligent and large liberality of the people to whom he

ministered. Many other pastors do the same thing, and all of them, I believe, who do it wisely, to the great pleasure as well as profit of their people.

Then, as already intimated, much can be done, in a quiet way, in your pastoral work. Instead of talking insanely about the weather, or exchanging the current platitudes about the health of the family or the community, or listening to the story of how the baby cut his last tooth, or took his first step, seek to turn the conversation into more profitable channels. Tell the people something about the progress of the Church at large, as well as your own local work. Echo to them the Macedonian cry for help that has come to your ears from the great field. Teach them to lift up their eyes and look out beyond the bounds of their own little spiritual home, upon God's great world—the world that ought to be God's, but still belongs so largely to the devil just because the people of God have not been deeply enough interested in the progress of that kingdom, for the coming of which they have prayed so often and so long. Thus, day by day, and year by year, you may sow the seed which in due time will spring up and bring forth fruit, when you receive the contributions of your people for benevolence, some thirty, some sixty, and some an hundred fold.

II. Our people must be instructed more fully as to their duty and responsibility in the matter of giving.

This is no less important than the giving of information. The people must not only be made acquainted with the need for money; they must be made to feel also that it is their duty to supply the need as far as they are able. Until this is done, we cannot reasonably expect any large or steady flow of contributions into the treasuries of the Church. Occasional and spasmodic giving there may be, brought about by a pathetic story or a stirring appeal from some traveling agent or missionary, or by the pressure of personal influence on the part of the pastor, or by regard for synodical authority, or by a feeling of church pride, or spirit of competition, or a sense of shame or fear. But regular, systematic, liberal and cheerful giving, there certainly will not be. But this is just what we need, and must all desire to secure. This is the only kind of giving that can

either meet the demands of the Church, or be acceptable to God. No doubt God can, and will, use all the gifts of the people, no matter what motive may have prompted them. He can make even "the wrath of man to praise him." He can use men's pride and selfishness, and even their meanness, to accomplish his own glorious purposes. But we cannot believe that our offerings give him pleasure, or will secure any blessing to us, unless they are made on principle, from proper motives and in the right spirit. And never will the gifts of the people assume such proportions as their own ability and the exigencies of the case demand, until they are made, with an intelligent and conscientious regard to the claims of God, on the one hand, and the responsibility of the givers, on the other hand.

But how is such giving as this to be secured? How can we make the people see and feel their obligation to God and his Church. These questions are not easily answered. Of one thing, however, young brethren, you may be sure, in starting, that you will not find it an easy task to be accomplished in a little while, or without much effort. It will take time, and it will take hard work; and it will require much patience and prayer. The human heart is naturally selfish. Men are ever prone, even Christian men, to look on their own things, rather than on the things of others. The old question of Cain, "Am I my brother's keeper?" is still asked with all the insolence and self-assurance, that marked its first utterance. Or, if it is not asked, it lurks in the heart, and is to many a sufficient answer to all the calls of benevolence. "Charity begins at home." "We must look out for number one." "Be just, before you are generous." These, and such as these, are the sayings we find on the lips of multitudes of Christian men and women, giving unmistakable evidence of the selfishness and covetousness which are in their hearts. And to break all this down, or root it out, and awaken and develop in its stead the noble, Christlike spirit of the apostle which made him feel himself to be a "debtor" to every man who was still without the Gospel which he possessed—the spirit which was in the Master himself when he came into the world, "not to be ministered unto, but to

minister, and to give his life as a ransom for many"—this is no small undertaking.

Do not be discouraged, therefore, if you find on coming into your charges that all the people do not at once respond to your efforts, and begin to pour out their gifts, as a full pump sends forth the water at the first sweep of the handle. While you will, I hope for your own encouragement, find a few of this character, you will probably find more who will be like a pump whose bucket leaks. You have all seen such pumps. You know how they must be worked. First you must pour a bucket full of water into the pump, and then you must seize the handle and work it most vigorously, until at last the water rises to the spout and the stream begins to flow. So with these people. You must first give them instruction, line upon line, and precept upon precept, here a little and there a little. You must pour in argument and exhortation, and appeal, until at last you reach their hearts, awaken their interest, arouse their consciences, convince their understanding, move their wills, and secure their gifts. But as the water from a leaky pump, when once it is secured, is often very good and very plentiful, so you may find that some of your people who will require most patience and effort to induce them to give, will in the end, reward your efforts by becoming the most cheerful and liberal contributors you will have. And these will be your joy and your crown. Again I say, therefore, do not be discouraged if your success in this work is not as speedy as you would wish. You must remember the condition and circumstances, the training and habits of your people. You must remember that they are only men and women, or at best weak and imperfect disciples, not saints and angels. You must remember that very few of them have ever been up on the mountain-tops of observation, from which you have caught the vision of the great fields "white unto the harvest," and have heard the cries for help coming up from the scattered and almost exhausted reapers. You must remember also the facts stated in the early part of this lecture, with reference to the peculiar history and constitution of our Church in this country, and from all this learn to be

patient and hopeful at the same time that you are faithful and fervent. Do not scold your people. Do not denounce them nor be bitter against them; but "reprove, rebuke, exhort, with all long suffering and teaching," (2 Tim. 4: 2.)

But again we are brought back to the question of means and methods. How can the people be made to feel and recognize their responsibility and do their duty?

Well, I think the first thing to be aimed at is a hearty consecration of themselves to God. This was evidently the secret of the large-hearted liberality of the Macedonian Christians of whom Paul wrote to the Corinthians, that "according to their power, yea and beyond their power, they gave of their own accord," even beseeching the apostle to receive and administer their gifts. It was because, as we learn in the next verse, they "first gave their own selves to the Lord," that they were so ready to give of their substance for the relief of their needy brethren. And this self-consecration, this giving of one's own self unto God, must lie at the basis of all true benevolence. Love to God is the root and trunk of the tree. Love to man is only a branch of which benevolence is one of the fruits. When a man has once really given himself to God, and truly loves him, he will not find it so hard to give him anything, or all things else, that he may require. On the contrary, so long as he holds himself back, he will be disposed to hold everything else back. Or if he does give it will be done "grudgingly," either in spirit or in amount, or most likely in both. And this, I apprehend, is just the trouble with a great many of our people. They have never really and heartily given themselves unto God. They have hardly understood that this was expected of them. Their very religion has been selfish. It has been almost wholly a matter of receiving from God, pardon, peace, happiness, heaven, very little a matter of giving to God. Their constant thought has been, not how much can we do for God to show our gratitude and love, but how much can we get from God to enhance our own happiness in the present, or improve our prospects for the future. It is no wonder, therefore, that they have not given largely of their means to carry on the Lord's work. They never

will, until they are taught a better way, until they give themselves unto the Lord really and unreservedly.

But mere self-consecration is not enough of itself, because it is not always intelligent nor sufficiently comprehensive. Men must be taught that true self-consecration includes the consecration of all they have, and the use of it all in God's service and for God's glory. This does not always follow as a matter of course. In one of our western synods, last fall, one of the pastors reported a great revival during the year, and scores of converts, a glorious time of refreshing from the presence of the Lord. He also reported \$1.50 for missions. The incongruity of the two things strikes you at once. How shall we explain it? Shall we denounce the revival as spurious, and say that all the converts were either hypocrites or self-deceived? Not necessarily. The explanation is probably to be found in this, that these new converts were never properly taught that a Christian life means something more than pardon, and peace, and "feeling happy," and "joining church"—that it means responsibility, and service, and effort for the extension of God's kingdom everywhere in the world. Very likely they were never asked to give anything for benevolence. Hence their warm first love, which, if properly trained, might have produced abundant fruit, was like a neglected vine that spends all its energies in making wood and foliage, and bears no grapes.

And after all, this is only a broad example, or illustration, of what is occurring in nearly all our churches, on a smaller scale, and especially with individuals. There are multitudes and multitudes of our people who have no proper conception of their duty in this respect. They never seem to think that their property belongs to God, no less than themselves. They have no sense of stewardship whatever—no sense of responsibility either to God or man for the use they make of their worldly possessions. "Our property is our own, and we can do with it what we please"—this is the thought of their hearts, if not the language of their lips. And hence when the minister, or the agent of some benevolent society, calls upon them to contribute for the Lord's work, they look upon him very much as the ancient Jews looked upon the Roman tax-gathers. They paid

the tax because they considered it expedient to do so, under the circumstances, but they did it with the feeling that they were being robbed. What needs to be done, therefore, is to teach the people their true relation to God as his stewards, that all they have comes from him, that it all belongs to him, that though as between themselves men may claim proprietary rights in their earthly possessions, as between themselves and God the relation is that of the servants of the parable to whom their lord entrusted his goods for a season, and from whom he demanded a strict account when he returned from his journey. They need to be constantly pointed upwards, and reminded that God is the absolute owner of all things, and that he requires from all his stewards a fair return for the use of his goods, and that no man can withhold this without sin.

They need to be taught also the dreadful nature of the sin of covetousness, which is so prevalent in these days, even in the Church. How many of our people love money for its own sake. How many of them are bent on acquiring more and more, not for the sake of enjoying it, or doing good with it, but simply to hoard it up, and gratify their desire for possession. And this is covetousness, the sin which Paul denounces as "idolatry," and which he ranks along with fornication, and uncleanness, and inordinate affection, and concupiscence, and drunkenness—a sin which more than most others binds men down to the earth and makes them to be of the earth, earthly. It shuts out the light of heaven from their souls, and quenches all the higher aspirations within them. It paralyzes and destroys all their nobler and diviner faculties. It withers their sympathies. It cuts off their charities. It freezes up all the fountains of benevolence. It makes men hard, and selfish, and unbrotherly. It corrupts the morals, and opens the sluices of wickedness in the very lowest and worst part of human nature, so that when once a man comes under its power there is no telling into what black pit of iniquity it may drag him. Warn your people against this sin, as one of the worst enemies of their souls.

The question of amount, or proportion in giving, is also one on which the people need patient and careful instruction. How many of them feel that the Synods, in asking \$1 or \$2 from

each of them per annum, are laying heavy burdens upon them, which they are not able to bear. How many there are who refuse to pay even this miserable pittance. How many who say they cannot afford to give anything. How few there are who really do give in any fair proportion to their ability.

I am well aware that this question of proportion, or amount, is a difficult one to settle. I do not believe that it can be settled by any cast-iron rule. Men's circumstances differ so widely, the claims upon them are so many and so various, the relations of life are so complex, there are so many things that must be taken into consideration, that it is to my mind utterly impossible to lay down a specific law by which every one must be governed. I know that many are disposed, in these days, to revive the old Jewish law of the tithe, and enforce it upon the Christian Church. Their claim is that this law, like that of the Sabbath, was not of Mosaic origin, but had been recognized and handed down from the beginning of the race, and is of universal application. There is much force in the argument presented for this, and this view is gaining ground both in the opinions and practice of Christian people.

But somehow I have never been able to sympathize with it very heartily. It seems to me too mechanical for the gospel dispensation. It savors too much of the spirit of legalism and Pharisaism. The Christian is not under law but under grace. His gifts are to be free-will offerings flowing spontaneously from a heart that is full of love to both God and men. If Paul had regarded the law of the tithe, which he must have scrupulously observed as a Pharisee of the "straitest sect," as being still in force in the Christian Church, he would certainly have made some reference to it, when in writing to the church at Corinth, he gave such definite directions "concerning the collection for the saints." But not one word does Paul say, either there or anywhere else, about this law, a strange omission, indeed, if he knew it to be obligatory upon believers. And if Paul did not know it, I do not believe it was in force then; or is now.

But Paul does speak of the matter of proportion—only he leaves it for each one to decide for himself, as between God and his own conscience, what the proportion is. His rule is, "Upon

the first day of the week, let each one of you lay by him in store, as he may prosper, that no collections be made when I come," (1 Cor. 16 : 2). "As he may prosper," that is, as he is able from time to time. And this, I think, is the law which we are to teach and practice.

But it does not follow that because the law of the tithe is not in force, we are to give less than a tithe. Rather should we reason to the opposite conclusion. If the Jews were required in their day to give a tithe of all their increase to God,—and the truth is they gave nearer a fourth than a tenth, if we count all their sacrifices and offerings—then surely we who enjoy so much more light, and so much greater blessings, should give much more than they did. At any rate, we should learn to look at this matter ourselves, and seek to teach the people to look at it in a broad and liberal way, and not in any narrow and selfish spirit. We must hold up before ourselves and them the inestimable blessings and privileges we enjoy, we must look at what Christ has done and suffered for us to purchase these blessings and privileges, and give us the hope of yet better things to come, we must remember what are the needs of the church and the world, and then in the light of all these facts decide, not how little, but how much we can and ought to give to the Lord for the carrying on of his work in the world.

Some may not be able to give a tenth. Let them give what they can. Most can and should give at least that much. Many can and should give much more, a fifth, a fourth, the third, the half, and some, no doubt, all beyond a mere living. But this we must let each one decide for himself, in the exercise of his own Christian liberty. We can only lay down general principles, and teach correct views, and inculcate the right spirit, and then gather the fruits as they ripen and fall.

And all this is to be done by the whole tenor and spirit of your ministry, whether in the pulpit or from house to house, rather than by a few set sermons on the subject, or an occasional personal talk with a particularly difficult case. These may be necessary and helpful, but they are not the most powerful. And the effect they do have will come not so much from what they are in themselves, as from what is back of them in your general

teaching, just as the water that rushers from the spigots in our houses, does not get its momentum from its own weight or force, but from the height of the water that fills the reservoir. The spirit and habit of true benevolence is a thing of growth and development, and is to be secured by the whole atmosphere of Christian truth and life with which you surround your people by your ministry, rather than by any spasmodic efforts now and then. One of the most successful pastors we have ever had in this work of developing the benevolence of his people, was the late Dr. Stork, of blessed memory in this Seminary, and in the whole Church. The congregation to which he ministered in Baltimore for some twenty years, almost the whole of his pastoral life, became under that ministry the banner congregation of the General Synod for genuine and hearty liberality in benevolence. And yet I once heard Dr. Stork say on the floor of the Maryland Synod that he had never, in all his ministry, preached a sermon on the subject of giving. What then was the secret of his success in getting the people to give? I think it is revealed in a single sentence in the collection of his writings recently published. It is in the sermon on "Christ's Method of Dealing with Men," (Light on the Pilgrim's Way, p. 114). He is speaking of how Christ always appealed to what is highest and best in men, and thus called forth the best of which they were capable. And then he shows how this is true in all life, in politics, in business, in society, and in religion—those who appeal to what is base and selfish in men, elicit only baseness and selfishness in response; while those who appeal to what is noble, and good, and great, touch the chords of nobleness, and goodness, and greatness within them, and call forth the higher melodies of the soul. And so he says it is in the congregation. "One preacher comes with his low faith in men and God, his philosophy of managing men, of getting them to do right by appealing to self interest, of making them liberal by playing on their vanity, pride, worldliness, and lo, he has presently a worldly, selfish, vain Church; and there comes another man who takes Christ's method, and tells them of God and goodness, of holiness and self-denial, and lo, they answer to that." In these words he unconsciously reveals the secret of his own success. It was the high plane of his

preaching on all themes, the broadness of his sympathies and views, the unselfishness of his spirit and teaching in all his work, that appealed so constantly and so strongly to what was best and noblest in his people, developed in them the spirit of true benevolence, and called forth their generous and almost spontaneous liberality. And I am happy to add that his successor is carrying forward the work in the same spirit, and with increasing success.

But there are some other aids in this work which are not to be despised. Let me refer to them briefly.

I have already spoken of the value of the church papers, the reports of the Boards, the minutes of synod, special appeals, etc., in disseminating information as to the work and needs of the Church. All these can be made equally effective in teaching the people the duty of giving.

Then in addition to these, in the same line, you will find it very helpful sometimes to quietly distribute a tract on the subject of giving. It can hardly be possible that any one could read a tract like "Thanksgiving Ann," or "Mrs. Picketts Missionary Box," or "So Many Calls," or "Some Questions and Answers about Christian Giving," without being brought to clearer views of duty, and prompted to increased liberality.

Another thing, which I consider important, is to keep constantly before the people the idea that their offerings are made unto God, and not simply to the Church. Never let your people feel that it is the pastor, or the Synod, or the Boards, or the General Synod, that asks their gifts, but God who speaks through these human agencies. Not long ago I heard of a pastor who announced a collection for missions, and told his people what their apportionment was, and then added—"This is what the General Synod asks. You can give it or not as you please. I don't see myself that they need so much." It need hardly be said that his report to Synod shows a very small collection. Of course no body would respond to such an appeal. How different the effect would have been, if he had said, "This is what God asks, through the Church. Give as unto him, and not as unto men." And this would have been the truth. Remember

this point, and you will find more in it than you might think at first.

Then in speaking to your people of the apportionments of the General Synod, or your district synod, if you speak of them at all, never refer to them as "assessments," or a "tax." Both the terms and the idea they embody, are abominable in this connection. The apportionment is not an "assessment" nor a "tax," in any proper sense of the terms. The real spirit of the apportionment is simply this—that the Church needs at least a certain amount of money to do the work God is laying upon us, and that in order to raise this, each synod, or congregation, or member, as the case may be, should contribute at least so much. This is all. And to this no one can reasonably object.

And from this follows another thing which it is important to keep in your own minds, and also before the people—that the apportionment is not the maximum to be given, but the minimum. I find that many of our people, and not a few of our pastors, have the idea that when they have raised the apportionment, they have done their whole duty, no matter what their ability. A few pastors, I have heard of, who, having raised more than the apportionment, actually kept back the surplus, and applied it to other uses, or reserved it as so much in hand towards the next year's apportionment. A strange way this of developing benevolence. Such an act seems to me to border very closely on the sin of Ananias and Sapphira. It certainly savors of disloyalty to the Church, and a breach of trust. The fact is that the apportionment is only the lowest rung of the ladder of benevolence—put low in accommodation to the weakness of beginners in charity. It never was intended as either a measure, or stopping place for those who ought to be away up towards the top where the Macedonian Christians stood when they gave "according to their power, yea and beyond their power."

I want to say a word also in commendation of the Woman's Missionary Society. You will find this a most efficient helper both in diffusing information among your people, and in awakening interest, and cultivating a liberal spirit. Probably you

will find auxiliary societies already organized in the Churches to which you go as pastor. If you do, cherish them as vines of the Lord's own planting. If you do not, lose no time in preparing the way for organization, and allow no objections or difficulties to defeat your purpose.

The Sunday-school will furnish you another most important and most promising field, in which to carry on your work and training for benevolence. The young are always more easily impressed than older persons. Their sympathies are tender and easily awakened. They are, as a rule, generous by nature. They have not been made hard and selfish by contact with a hard and selfish world. Hence they are quick to respond to any calls for help which they can be made to understand. And by beginning with them, thus, in their early years, they not only contribute liberally at once, and so swell the receipts of the Church, but they are trained in the habit of giving, and carry it with them when they become communicant members of the Church. Moreover they take with them to their homes the information given to them in the school and thus become preachers of benevolence to their parents and others. I refer again to St. Mark's church of Baltimore, not because it is the only liberal church we have, but because I am more familiar with its history and work than with those of any other. What I want to say is that no small part of its liberality is, in my opinion, to be attributed to the careful and wise training in benevolence which the Sunday-school of that Church has had ever since its organization, under the superintendence of my friend, Dr. W. M. Kemp. Of his methods I have not time to speak, but few pastors have such efficient helpers in this work, as he has been. But if your Sunday-school superintendents do not do this work, you must do it yourself. And you will find it the easier because you will have the necessary opportunity and machinery ready to your hand, in our Children's Foreign Missionary Society, and in the annual collection for Children's Home Missions asked for by our Board of Home Missions on the Sunday of each year nearest to the birth-day of Martin Luther, and in the work for the Orphans' Home, etc.

Only one thing more under this head. Don't forget, or

neglect the power of example. You will never have a benevolent people, if your people do not have a benevolent pastor. It is a thing I do not like to say, but I have reason to believe, after some careful examination of the subject, that a good many pastors fail in their efforts to develop the benevolence of their people because they give but little or nothing themselves to the Lord's work. I have even heard of ministers who excused themselves entirely from giving to benevolence on the ground that they were giving themselves, all their time and talents, to the Lord's work. Need I stop to expose the fallacy of such an excuse? Surely, as we find that the Levites were required to tithe the tithes of the people given for their support, so now the ministry cannot be exempt from the duty of giving because, forsooth, their income is earned by spiritual work instead of secular. No wonder that those who are unwilling themselves to touch the burdens which they lay upon their people, find them rebelling under the exaction, and refusing to respond. Rather should the ministers be leaders in this good work, as I know many of our ministers are, that their precepts may be enforced, and made doubly effective, by their practice.

It may also be in place to say just here that the minister who fails to push the benevolent work of his church or to urge his people to give, lest it might interfere with the payment of his own meagre support, or the other current expenses of the church, is not only recreant to his duty, but is most unwise and short-sighted. Never was a greater mistake made than this. I doubt if a single fair illustration can be produced in its support. The result has always been just the opposite. The inculcation of a benevolent spirit, and the cultivation of a benevolent habit in a congregation, always makes them more liberal, not less, in the support of their own local work. And if ever you have trouble in securing your salary from your people, or in inducing them to make necessary improvements for which they are well able, I know of no better remedy for the evil than to try to secure a deep and genuine revival of the benevolent spirit and habit. The development of benevolence whether in the individual or the congregation, is like the advent of Spring. It melts away the ice and frost from the heart, it unseals the foun-

tains and streams of liberality, and diffuses abroad a genial warmth under which all good things grow and flourish.

III. We need better methods for gathering the contributions of our people.

Of course there must be some method or plan. And it is important that it should be the best one possible, under the circumstances, because the final success or failure of your efforts will, after all, depend very largely on this. The reception of the offerings of your people, will be to all your previous work what the harvest is to the farmer. It will be your reaping time, in which you will gather the fruits of your labors. And as the farmer must know how to gather his harvest as well as when to do it, and must select the best methods and appliances available; so must it be with the ministry in their benevolent work. Otherwise much of the harvest will be lost in both cases. And I am persuaded that much is lost in our benevolent work through failure, or unwise-dom, just here. Of course, when I say this I do not speak of all our churches, or pastors, by any means. Many of them have most excellent plans, and use them vigorously and effectively. But there are many others, the majority perhaps, which do not have effective plans. In many cases there is nothing more than an annual "collection," taken on some Sunday shortly before the meeting of Synod. This is, I think, the poorest of all plans, if it is to be called a plan at all. If the weather should be bad, or anything else should occur to interfere with the attendance on that particular day, the whole thing will be a failure. And even when everything is favorable, the gatherings by this plan will, as a rule, be comparatively small.

But I cannot stop to discuss particular plans, either bad or good. Nor do I think this necessary. Neither have I any special plan to suggest. No one plan is practicable in all places. This must always be the trouble with introducing any general plan of systematic beneficence. It can not be made pliable enough. Now it is the box system, and now it is the envelope system, and now the card system, and each enthusiastic advocate proclaims his pet plan as a sure *panacea* for all the ills of covetousness, and miserliness, the Church is heir to. But none of these

plans will suit every place, or everybody. We must study adaptation in this as in everything else. We must pay attention to the peculiar character, and circumstances, and necessities of the field. We must respect our own individuality. If our plan is to be successful it must fit not only the field and the people but also the man who is to work by it.

But while not offering any particular plan, there are several things that I would insist on, as essential to any successful plan.

1. It should distinguish, and separate, between the benevolent contributions, and contributions for current expenses. I know of several churches in which this is not done. All the contributions of the people are paid in together, and then out of the common fund, an appropriation is made for benevolence. This plan may secure a reasonable amount of money for benevolent uses, but it can never develop a really benevolent spirit in the people, and therefore must fail of the highest and best results. Besides, it confuses two things which are not similar, in the minds of the people—benevolence and the support of the local church. I have already expressed my ideas on this, and need not repeat them here.

2. It should distinguish between the different objects of benevolence. What I mean is that the people should not be asked simply to give so much for benevolence in general, and then the pastor, or church council divide up the whole amount among the several objects. I think every cause, Home Missions, Foreign Missions, Church Extension, Education, etc., should be brought specifically before the people, and they should be asked to give to each separately. The gain in this must be apparent. It will not only secure larger gifts in the aggregate, but it will bring each cause to the attention of the people, and greatly multiply the opportunities for giving them information, and enforcing the duty of benevolence.

3. It should call for frequent giving. Not annual nor quarterly, but monthly, and if possible, weekly contributions, should be aimed at. As God's goodness and mercy to us are constant, so should our grateful recognition of and return for them, be constant also, or at least frequent. Even if the same amount were given in one contribution, as in a dozen, or fifty, I would

say the latter is to be greatly preferred. It is abominable selfishness to want to do our giving all at once, and be done with it, as though it were too much trouble to think of and acknowledge God and his claims so often. Moreover not one in a thousand either can or will give as much in a single offering as in many. It is far easier for the great majority of our people to give five cents a week, or twenty cents a month, than to give two dollars at any one time. And they will be far more likely to do it also, if properly approached.

Besides this is undoubtedly the scriptural plan. In the passage already quoted from 1 Corinthians, Paul says: "Upon the first day of the week [every first day he evidently means] let each one of you lay by him in store as he may prosper." And even when the contributions are collected monthly or quarterly, it is well to have them based on a weekly offering.

4. And in this apostolic rule we have another feature of a wise and scriptural plan. It should aim to secure a contribution from each individual member of the church. "Let each one of you lay by him in store," writes the apostle. The reasons for this are obvious. Each one has been the object of God's love and mercy, and the recipient of his favor and blessing. Each one has a responsibility for the salvation of his fellow-men and the extension of God's kingdom. Hence each one should give "as he may prosper." Moreover this is evidently the way in which to raise large sums, especially among a people like ours. "Many a mickle makes a muckle," says the old Scotch proverb. And the children sing,

"Little drops of water,
Little grains of sand,
Make the mighty ocean
And the beauteous land."

So it is by the aggregate of many small contributions, rather than by a few large ones, that the treasures of the Church are to be filled. What keeps them so empty now, is not simply the fact that few or none give as they ought, but that so many do not give at all. In some of the most liberal and best organized churches I know, one-third of the members do not give anything for benevolence. In many other Churches the pro-

portion of non-givers is much larger. How to reach these non-givers, therefore, is one of the problems before us. And this must always be kept in view, in selecting our plan. I do not suppose that any plan will enable us to reach them all, but certainly the number can be greatly reduced by the judicious use of a wise plan.

Our plan should include also the children of the Church, who have not yet been confirmed, but who need to be taught their responsibility, and trained to habits of giving. If it be only a penny a week, or a penny a month, the giving of it will awaken interest in the child's mind and heart, and help to form the benevolent habit.

5. There is one thing more. A wise plan should leave room for special appeals, when found desirable. And they often are desirable, and even necessary. Special cases come up, or emergencies arise, which cannot be properly met by the ordinary means, or the regular methods. Hence a special offering must be asked for, and our regular plan must be flexible enough to allow it to be made. Without this, some of the best work we have ever done as a Church would have been impossible.

Having then selected, or devised your plan, according to these general rules or principles, the next thing is to push it with vigor. Even a bad plan energetically worked, is better than the very best plan left to work itself. You must remember that your plan, like the laws of nature, is only a method of operation. It has in itself no potency, or force, to make it successful. The power must lie back of the plan, in the man who made it, or selected it, and is to work by it. On him will depend, very largely, its success or its failure.

There is still one other subject in reference to which I want to say a few words in closing. I bring it in here because it did not seem to belong naturally under either of the general divisions of my lecture. And yet it is pertinent to the subject, and I deem it important. I refer to the service you may render to the cause of benevolence by securing legacies to our institutions of learning, and to the Missionary and other Boards of the Church. Of course *ante mortem* contributions are always to be preferred to posthumous ones. And for the steady receipts, and

the steady work of the Church, we must always depend on the steady stream of offerings flowing from the hands of the living. But I have often felt that we ought to receive more money than we do from bequests for our benevolent work. The American Home Missionary Society, (Congregational), in their last annual report, June 4th, 1884, credit over \$100,000 to receipts from legacies, more than one fourth of their total receipts. The report of the Presbyterian Board of Home Missions, for the same year, out of a total income of \$620,428.22, credits \$152,000 to legacies, a little less than one fourth of the whole amount. It is only a few years since the American Board received the princely legacy of \$1,000,000 from Mr. Otis, and every year they report thousands of dollars. Now, how is it in our Church? Our Board of Home Missions, in a few days, will report to the General Synod \$1690.45 received from legacies in two years. The Foreign Board will report \$732.25 for the same length of time; and the Board of Church Extension nothing. Neither will these reports be exceptional in this respect. Now, why is there this great difference? Partly, of course, it is because we have comparatively little wealth in the General Synod. But while this may account for the difference in amounts, it does not explain the difference in proportion—why, for example, the Congregationalists and Presbyterians should get one fourth of all their receipts from legacies, and we less than one twentieth. For the cause of this we must look to something else. And we may find it, I think, in the fact that so many of our people are not properly informed as to the needs of the Church, and the further fact that they have never been sufficiently taught, either by precept or example, the duty and privilege of leaving money to benevolence in their wills. Multitudes of them never even think of such a thing.

Here then, my brethren, is a wide and rich field for instruction and suggestion. Not that I would have you turn Jesuits, and hover over the dying beds of your parishioners, and endeavor to work on their fears or their hopes, in their last moments, so as to secure their property for "Mother Church." By no means. But you can make it a part of your public teaching on the subject of stewardship, that God may have claims upon

a man's estate, as well as upon his income; and that it may often be just as much a man's duty to leave a portion of his goods for benevolent uses, after he is dead, as to give a portion for this purpose while living. And, in many cases, a mere suggestion, that could be made without any impropriety whatever, simply bringing the subject before the mind, and setting a man to thinking, might secure very considerable sums.

Especially can you serve our educational institutions in this way. For their work large sums are needed, such as men are generally more able, and more likely to give by will, than by donation in life. And in almost every congregation there are some persons who could do this without doing any injustice to any one naturally dependent upon them, or their means. Watch your opportunities in this direction, and use them modestly and prudently.

And now, young gentlemen, I have done. I congratulate you that you are about to begin your ministry in such an age as this—an age of intense mental activity, and wonderful discoveries and inventions, and great enterprises. It is a grand and inspiring time in which to live and work. Seek to catch its spirit, and to put it into your life and work for God and men. Learn to work with all your might, to attempt great things for God, to expect great things from God; and may God guide and bless you, and give you great success.

ARTICLE V.

THE USE OF THE LORD'S PRAYER IN THE EUCHARISTIC SERVICE.

By REV. E. J. RICHTER, Turner's Falls, Mass.

There are movements in progress for reaching an agreement upon a common Lutheran liturgy. Committees, appointed by the General Council, and the General Synods South and North, have been at work for nearly two years. Delegates from these committees have formed a joint committee which held conferences in April, 1884, and in May, 1885. The result, obtained thus far, which is due, under God, to the scientific attainments, the rich experience and the personal character of the committee members, seems to be highly satisfactory, and promises to extend its useful consequences beyond the limits of the subject in question. Having become acquainted, by a kind confidential communication, with the *Order of Service*, as agreed upon in its constituent parts and in nearly all of its details, we beg to say that for its theoretical and historical correctness, as well as for its practical adaptability, it may favorably compare with any Lutheran liturgy of Europe or America. Apart from a few points of difference which are of minor importance, one important question has been left unsettled and postponed until further consideration, viz.: *Which is the Correct Place of the Lord's Prayer within the Communion liturgy, whether before or after the Consecration?* We hope an investigation of this matter, mainly objective and historical, will not come amiss. And as this question cannot be solved in its isolation, but must be treated with a constant regard to the whole of the communion act, our modest attempt may perhaps render some general service to the increasing interest which has recently turned to this field, by affording a few glances into the liturgical development of past ages, from the earliest Christian era down to the period of the Reformation.

It is generally presumed by writers on Christian antiquities

and kindred subjects, that the use of the Lord's Prayer in the Eucharistic service is to be traced back to the

APOSTOLIC AGE.

He who knows the faithfulness, conscientiousness, and even tenacity with which the apostles, and under their leadership the primitive churches clung to the ordinances of the Lord, must feel convinced that the only formulated prayer which the Lord has left to his Church was extensively used both in private and in public. And he who observes how frequently the early Christians took the Lord's Supper, how they recognized it as the very centre of their common spiritual life, and as one of the most precious legacies with which the Lord had endowed his Church, cannot help admitting the high probability that they did use this specific prayer of God's children just on this occasion, when their state of adoption found its most concrete expression, when they realized themselves as one body by one Spirit, as one family of God, uniting around his table and enjoying the riches of his redeeming grace.

Testimonies of later centuries, to be quoted hereafter in their chronological order, assert on the ground of a tradition, yea as a matter of course, that the apostles *did* pray the "Our Father" along with the consecration act, as the one first introduced and as the only stated prayer in the Communion Service. The apostolic writings are entirely silent, however, about any practical use of the Lord's Prayer.

One thing, however, is sure: the apostles had not been left destitute of instruction as to the proper administration of the Lord's Supper. The first Supper, instituted by the Lord himself, was the prototype, giving all the essential elements.

The disciples had seen the Lord taking bread and wine from the table and separating them for a sacred use. They had heard him *giving thanks* (*ευχαριστήσας*) and *praise* (*εὐλογήσας*) over bread and wine. The contents of these prayers are not recorded in the Gospels. The Lord did not intend to give his disciples a formula, but an example to be followed in free imitation, leaving the further development to the guidance of the Spirit whom

he had promised to his Church. But the subjects of his praying may be deduced from the situation.

His prayers on this occasion are analogous to those which the Lord offered every time that he provided food for others, or took a meal himself; as, for instance, when he fed the multitudes in the wilderness, when he presented the Passover chalice to the twelve, (Luke 22 : 17), and when he sat at meat with the disciples of Emmaus, (Luke 24 : 30). The food is offered unto God with thanks and praise, and with the acknowledgment that he is the giver of every good gift; then it is taken back from his gracious hands, to be a legitimate and blessed nourishment for men, (1 Cor. 10 : 30). It seems natural that the Lord, having taken bread and wine for his Holy Supper, would begin his prayers in a similar manner. The same verbs are employed as in those instances, *εὐχαριστεῖν* and *εὐλογεῖν*, being promiscuously used as synonyms, in the accounts of the evangelists and St. Paul. Thus the Lord may have offered thanks and praise for bread and wine, as the first-fruits of God's creatures, and the representatives of all his copious and bounteous provisions for human existence. And as he connected his new institution with the Israelitic Passover, he possibly made use of the prayers customary at the latter service and familiar to his disciples, and probably employed language similar to that of the later Rabbinical rite, viz: "Blessed be Thou, Lord our God, King of the world, who bringest forth food out of the earth;" "Blessed be Thou * * who hast created the fruit of the vine." Moreover, as the Lord took the elements from the Passover bread and wine which were sacrificial bread and sacrificial wine, equivalent to the O. T. meat offering, symbolizing the self-surrender and self-sacrifice of men unto God, he took, in and with those symbols, from his people their whole lives, offered them unto God, and took them back from him, in order that they might be blessed and sanctified. On this wise, there was opened a wide field of subjects for the prayers offered over bread and wine.

The Lord could not dwell merely upon the sphere of creaturely gifts and natural lives, when about to provide living bread and spiritual drink (John 6 : 51 ; 1 Cor. 10 : 4). Nor could he remain any longer within the scope of the O. T. economy at the

moment he was engaged in founding a new covenant. The disciples would hear him extend his prayers by thanking and praising his heavenly Father for the greater gifts of redemption, and for the new and wonderful dispensation to be established for the salvation of a lost race, having been prepared from the beginning of the world, typified throughout the O. T. with all its institutions, announced by the prophets, hoped for by the fathers, and now to be accomplished by the self-sacrifice, once and forever, of the true High-priest and Mediator.

Thus far the Lord had been acting in the name of his disciples, as the father of his household; but now he turns to act as Lord and Saviour, by blessing bread and wine and distributing the blessed gifts. His procedure thus far was a sacrifice, offered by men unto God; but now it is of the nature of a benefaction, granted by God unto men. The former was done through the Son of Man, the latter is done through the Son of God. The poor human offerings, presented to God, having been filled with heavenly treasures, come back as rich divine gifts, offered to men. One side characterizes the act as a Eucharist, the other as a Sacrament.

What now is the significance of the *blessing* pronounced over the elements? The Lord had been wont to bless even ordinary food, the act of blessing being mostly involved in the prayer of thanksgiving (Matt. 15:36; Mark 8:6; John 6:11), and praise, (Matt. 14:19; Mark 6:41). In Luke 24:30 the verb *εὐλόγησε* may stand absolute (as it does 1 Cor. 14:16) and be equivalent to "He said a prayer of praise or blessing" which was naturally directed to God, and implied a reference to the bread; or the object *τὸν ἄρτον* may be connected both with *λαβών* and *εὐλογησε*, as in the English version which reads, "He took bread and blessed it." The art of blessing is clearly stated Luke 9:16: "Then he took the five loaves and the two fishes, and looking up to heaven he blessed *them*" (*εὐλόγησεν αὐτούς*); likewise Mark 8:7: "having blessed them," sc. the small fishes (*εὐλογήσας αὐτά* after Tischendorf). Thus the verb *εὐλογεῖν* appears as a transitive verb, signifying an act of blessing or benediction. It must not lose, indeed, its import as denoting a prayer, but with the modification that this prayer is

at once applied to, and aimed at, a certain visible object which is thereby blessed. And in such a transitive meaning, properly "to speak well of," *i. e.* to bless, it occurs very often, having human persons as its object, *e. g.* Matth. 5 : 44; Mark 10 : 16; Luke 2 : 34; 24 : 50, etc.

If the Lord deemed it requisite to bless bread and fish, before they could be lawfully taken as gifts of God, he certainly and necessarily blessed the elements of the Holy Supper, before they could become specific gifts which he intended to bestow upon his disciples. According to Matthew and Mark he offered over the bread a prayer of praise (*εὐλογήσας*) and over the cup a prayer of thanksgiving (*ευχαριστήσας*). According to Luke and Paul he gave thanks over the bread, and likewise over the cup. In Matth. 26 : 26 and Mark 14 : 22 the object *ἄρτον* may again belong both to *λαβών* and *εὐλογήσας*; if not, the act of blessing is involved in the prayer of praise, as it is in the prayer of thanksgiving. And what the Lord blesses, is blessed. His blessing is not a vague dedication, but has a distinct import. His blessing is not merely ceremonial, nor even declarative, but communicative, imparting, creative. He blessed bread and wine to constitute them natural vehicles of supernatural gifts, earthly vessels of heavenly food, integuments to the very nucleus of the treasures of redemption, namely to the flesh and blood of the Son of Man, given for the life of the world.

In what language the Lord performed this act is a matter of inference. He may have called upon his Father to impart to the visible elements their invisible contents, appealing to his almighty power who is the Sovereign of either kingdom, of nature and of grace. He may have prayed for the descent of the Holy Ghost and his creative operation, that he might vivify these lifeless creatures, to be the living bread and drink and to give life to their partakers. He may have pronounced, in virtue of his own sovereignty, a benediction over the elements by which he caused them to be his body and blood, as he doubtless had the power in his life-time to devise his legacy just as he had power to lay down his life and to take it again. The analogy of Luke 9 : 16 where the Lord blessed bread and fish when looking up to heaven, *i. e.* when praying, or by praying;

the fact that in the accounts both of ordinary meals and of the Holy Supper the verbs *ευχαριστεῖν* and *εὐλογεῖν* are exchanged; together with the grammatical observation that the latter verb stands sometimes absolute, sometimes with an object, while the former is merely an intransitive verb: are inducive to the conclusion that the Lord performed the act of blessing during or by a prayer of thanksgiving or praise, the latter however embracing special contents, and a special application to the objects which were intended to be blessed, and whose benediction was, by virtue of this, really accomplished. And this act of thanking, praising, blessing was twice performed, first over the bread and then over the cup. So these prayers of the Lord may have been of some length, as is his high-priestly prayer, John 17.

Thereupon the disciples took from the Lord's holy hands the blessed elements, the bread broken, the cup divided among them, they ate and drank the same, according to his direction, and heard his distinct declaration *what it was* which they received in, with, and under these visible symbols, and what benefit it conveyed to them; together with his final injunction, they should do this thereafter in remembrance of him.

This institution furnishes the *typical example* which every Christian Communion liturgy should follow. Its constituent parts are these: taking bread and wine for sacramental use; prayer of thanksgiving over bread and wine, praising on the one hand the gifts both of creation and of redemption, and leading up on the other, to a prayer of blessing over the elements; distribution of the latter, with the declaration that this bread is the body, and this cup the blood of Christ; commemoration of the Lord, either implied in the participation, or expressly pronounced.

The *Lord's Prayer*, as we see, is not included in the essential elements which are ordained by the primitive institution. Should it at any stage of the subsequent development appear in the Eucharistic service, this connection would be a product of the free working of the Spirit who is given to the Church. And should it afterward maintain a constant use and position in the celebration of the Lord's Supper, it would be justly viewed as

one of the constituent parts of the traditional and Ecumenical Communion liturgy of the Christian Church.

The first account of the worship of the Apostolic Church occurs in Acts 2 : 46. Public and daily prayer meetings were held in the temple; close meetings took place in private houses, probably on Sundays, with full service. The order of the latter seems to be outlined in v. 42, and presents, when completed from the apostolic writings, a picture of a rich religious life in the earliest Church. "*The apostles' doctrine*" may denote the homiletic or didactic part, consisting in lections from the Scriptures, at first from the O. T. as in the synagogue (Acts 13 : 15 ; 15 ; 21), afterwards also from the Apostolic Epistles (Col. 4 : 16; 1 Thess. 5 : 27). These lections were surrounded by, and interspersed with prayers, to which the congregation responded with Amen (1 Cor. 14 : 13, 17), psalms, hymns and spiritual songs (1 Cor. 14 : 15; Col. 3 : 16), and followed by an explanatory and practical discourse or sermon (Acts 5 : 42; 20 : 7 sq.; 1 Tim. 4 : 13), or more than one, but not more than three (1 Cor. 14 : 27, 29), held by an apostle or presbyter, and also, if there were any, by such male members of the Church as were gifted with the charism of interpretation (1 Cor. 14 : 26). "*Fellowship*" (*κοινωνία*) means the close Christian association and mutual communion, private and public, in the divine service embodied in offering up common sacrifices to God, viz., the fruit of the lips and works of charity (Hebr. 13 : 15, 16). So this part may have embraced the general prayer or intercession (1 Tim. 2 : 1, 4) to be said with hands lifted up (v. 8), the men being uncovered, the women veiled (1 Cor. 11 : 4 sq.), maybe in connection with the holy kiss, before or after prayer (1 Thess. 5 : 26; 1 Pet. 5 : 14). This part naturally included also the presenting of oblations or voluntary contributions, laid at the apostles' feet (Acts 4 : 35, 37), and designated for the relief of the poor (Acts 4 : 34, 37; 5 : 1 sq.), for the support of the Church at home (Gal. 6 : 6; 1 Tim. 5 : 18) and abroad (Acts 11 : 29, 30; 24 : 17; Rom. 15 : 25sq.; 1 Cor. 16 : 1 sq.; 2 Cor. 8 : 9), for donations to traveling apostles (Phil. 4 : 16), and for furnishing the provisions to the common meal which followed (Acts 2 : 47; 6 : 2). This meal was in one respect an ordinary supper, in an-

other it was also a religious service, partaken with praise to God and with gladness and singleness of heart (Acts 2 : 46, 47), but subsequently corrupted by abuses (1 Cor. 11 : 22, 33, 34), and modified into the feasts of love (*αγάπαι*, 2 Pet. 2 : 13; Jude 12) which were separated from the Lord's Supper, in the second century, and gradually fell into disuse in the fourth century. "Breaking bread" is the term for the Lord's Supper in connection with the foregoing common meal (Acts 20 : 7), called also *κυριακὸν δεῖπνον* (1 Cor. 11 : 20), while the prayers which conclude the enumeration seem to be meant as concomitant to the other parts of service. We compile what in the apostolic writings is found on the communion order.

The *eucharistic* prayers over bread and wine are not mentioned. But when the apostles, in a spirit of filial faithfulness, imitated the Lord's institution even in accessory circumstances, by subjoining the Lord's Supper to an ordinary supper, though spiritually characterized, and by taking the communion elements from the provisions present on the table, as the Lord had done, they were surely the more scrupulous in observing the rite of the institution itself. Those prayers might be embraced in the *εὐλογεῖν* and *εὐχαριστεῖν* of 1 Cor. 14 : 16, 17. When the Corinthians placed so great a value on the speaking with tongues, they might find in the communion prayers the most desirable field for exhibiting this charism. But the tenor of the passage cited points more to the homiletic part of service.

The *consecration act* in which the eucharistic prayers reached their culminating point, is clearly stated in 1 Cor. 10 : 16. According to his special scope in this passage, the apostle speaks only of the benediction of the cup, calling the latter "the cup of blessing which we bless" (*τὸ ποτήριον τῆς εὐλογίας ὁ εὐλογοῦμεν*). But he manifestly emphasizes this act of blessing, as the medium through which the sacramental contents were imparted to the cup, and thus the communion with, or participation in, the blood of Christ was effectuated into which the communicants enter when drinking of this cup.

In reforming the communion order of the Corinthian church, St. Paul quotes the *Words of Institution*, 1 Cor. 11 : 23-25.

They were familiar to the Corinthians, for the apostle had delivered and taught them (v. 23), even in the original words at the establishment of the Corinthian church. But he solemnly repeats those words, trusting that their mere emphatic recital would induce the Corinthians to abolish their abuses. Now the text of these words was not a mere matter of historical knowledge, but necessary to each church for the celebration of the Lord's Supper. The eucharistic prayers were not formulated, but the Words of Institution were, forming thus an indispensable part of the communion act on which its lawful performance eminently depended. The stage of the service in which they were employed depends upon the altered situation in which each church found itself, in comparison with the disciples at the first Supper. For along with the real identity of each repeated Supper with its original, there is a difference. In the first Supper the Lord was visibly present; in each repetition he is invisibly present, acting through human instrumentalities. So minister and people must go back each time to the source from which this stream of blessing has sprung; they must anew place themselves on the ground on which this sacrament is based, by laying hold on the words of institution, clinging to the same, bringing them before the Lord as his own words, or holding them up to the ears of the Father, in order that he may recognize them as his own Son's words, and do the same which he did in the first Supper, by causing this repeated Supper to be a legitimate sacrament. So the words have their place in the consecration act.

To the commandment of the Lord, "*This do in remembrance of me,*" the apostle adds an explanation, 1 Cor. 11:26: "For as often as ye eat this bread, and drink this cup, ye proclaim—or proclaim ye—the Lord's death till He come." If the verb "proclaim" (*καταγγέλετε*) is the indicative mood, the apostle says that the participation in the Lord's Supper involves an actual proclamation of his death, and this consideration ought to lead the Corinthians to a more decent communion order. If the verb is the imperative mood, as the later liturgies understood it, and as Luther translated it in the German version, then the apostle ordains an explicit commemoration and proclamation of the Lord's death, as a preventive against any further disorder or

indecorum. This act may be included in the prayer of thanksgiving which recounts the work of redemption, or finds its place immediately after the words of institution, as intimated by St. Paul's language.

Altogether, there is left *between consecration and distribution*, a space for prayers and acts preparatory to the reception as called for by the wants of the Christian mind, and suggested by scriptural passages. From 1 Cor. 10 : 17, "We being many, are one bread and one body," a common congregational prayer of intercessions which appears at this place in the later liturgies, seems to have derived its legitimation. The injunction, 1 Cor. 11 : 28, 29, "Let a man examine himself, etc.," justly occasioned prayers for worthy access to the Lord's Table, in various forms. Matt. 7 : 6, "Give not that which is holy unto the dogs, etc." gave rise to the exclamation "Holy things to holy persons!" (*Tὰ ἀγαλλία τοῖς ἀγαλλότις*, Sancta Sanctis).

The *distribution act* is self-evident, and the breaking of the sacramental bread imparted its name to the whole of the service. From 1 Cor. 11 : 18, 20; 14 : 23, we learn that the congregation as a whole assembled at these meetings; from Acts 20 : 7 that they took place on Sundays, at the least in churches gathered from the heathen; and from v. 11 that St. Paul, before distributing, took the blessed elements himself. Prayers and hymns of thanksgiving after communion commanded themselves, having, moreover, their precedence in the psalmody by which Christ with his disciples concluded the N. T. Passover.

As for the use and place of the "Our Father" in the eucharistic service, our statements and disquisitions, as given thus far, cannot present a positive proof, indeed, but may furnish, at least, a negative result, showing what could *not* be the suitable place of this prayer.

It cannot stand for the prayer of thanksgiving for the benefits of creation. That is clear. It cannot take the place of the prayer of thanksgiving for the deeds and gifts of redemption; nor can it hold good as a prayer of benediction and exercise a consecratory efficacy. That is indisputable. And there is no reason why the apostles should have substituted another prayer, sacred as it ever may be, for prayers of specific contents, or-

dained by the precedence of the Lord himself. Nor can the Lord's Prayer be inserted into these eucharistic prayers, because they form one coherent series which would be badly interrupted by a prayer of a quite different character. The apostles at all events did not hold the Lord's Prayer as covering the whole ground of praying, so as to be applicable to every want and every occasion whatever; they knew how to distinguish between different kinds of prayers, as is manifest from 1 Cor. 14: 15-17 (*προσεύχεσθαι, φάλλειν, ἐνλογεῖν, ευχαριστεῖν*) and 1 Tim. 2: 1 (*δεήσεις, προσευχαῖς ἐντευξεῖς, ευχαριστιαῖ*), and other passages. Now, the "Our Father" is neither an *ευχαριστία* nor an *εὐλογία*, but a *προσευχῇ*, a general prayer of supplication, consisting, apart from the address, of seven petitions. And when the Lord gave his disciples this prayer, he did so, not upon their request, "Lord, teach us to give thanks, to praise, to bless, to consecrate," but *Κυριε δίδαξον ἵμας προσευχεσθαι;* and he said unto them, "*Οταν προσευχησθε, λέγετε ο. τ. λ.*" (Luke 11: 1, 2). This prayer must, therefore, if used in the communion service, have occupied a different position.

The writings of the

SUB-APOSTOLIC AGE

furnish not many, but some valuable contributions to the communion liturgy, proving the continuance of the apostolic practice, and adding a few complements. But the Lord's Prayer, as employed in the eucharistic service, is not mentioned. One thing, however, is apparent, viz., that the eucharistic prayers over bread and wine, including the consecration, were deemed prominent enough to impart the name "Eucharist" to the whole of the service, and even to the blessed elements and their supernatural contents. So in the Epistles of *Ignatius* who says, Epist. ad Smyrn. ch. 7, "They (heretics) abstain from the Eucharist and prayer, because of their not confessing the Eucharist to be the flesh of our Saviour Jesus Christ;" cp. 8, "That should be estimated a valid Eucharist which is administered by a bishop, or by one commissioned by the same;" Ep. ad Philad. cp. 4, "Take care to use one Eucharist" (*i. e.* conformed, legitimate). The same terminology is found in the "*Teaching of the Twelve Apostles*," assigned by critics to this age. From the lat-

ter document we may also learn what were about the contents of the prayers offered over bread and wine. The formulas, given in chap. 9, are no full and rounded eucharistic prayers, but brief portions of the same, containing the most current thoughts, which had gradually assumed a stated shape. They are recommended to those who want or need examples and presented as models by which traveling ministers should be tested, while to "prophets" full liberty of praying is conceded. The same is the case with the series of short post-communion prayers, laid down in chap. 10. But here the concluding words, "If any one is holy, let him come," etc., are disturbing. We shall come back to this subject when speaking of the apostolic constitutions. The Lord's prayer appears in chap. 8, but aside from the holy communion, and concluded with a doxology which is connected with nearly every other prayer, in the same or a similar language: "for thine is the power, and the glory, forever."

JUSTIN MARTYR

is the first of the fathers who gives in his writings, principally in chapters 65-67 of his larger apology, written A. D. 138 or 139, a detailed account from which a clear idea of the eucharistic service, as practised in his times, may be formed.

The eucharistic prayers are again specially marked by their eminent significance. Being preceded by the general prayer, the kiss of peace, and the oblation, they constitute a coherent act, but they are divided into three consecutive parts. When the "president of the brethren" had taken, from the oblation, bread, and a cup of wine mixed with water, he, 1, offered praise and glory to the Father of the universe, through the name of the Son and of the Holy Ghost, for the creation of the world and of all things that are in it; for the creation of man, for all the creatures made for the sake of the human race, for bread and wine as the representatives of solid and liquid food, for all the divine provisions by which human welfare is promoted. Then followed, 2, the "Thanksgiving" proper, recounting the work of redemption, and praising God "for his having counted us worthy of all these things"—more explicitly: for having delivered us from sin into which we had fallen; for having over-

come the fiendish powers and dominions through Jesus Christ; for his son's incarnation, voluntary sufferings under Pontius Pilate, his blood and death; for the incorruptibility of which we are made partakers through faith. This thanksgiving led over to, 3, the prayer of consecration, actually consisting in the words of institution, the latter, however, not being historically recited, but "prayed," pronounced by way of praying, included in a prayer.

The first of these three prayers is called *ευχαῖ* because of its general contents; the second *ευχαριστίαι*, as more closely bearing upon the action present. The plural in both cases seems to be indicative of a series of brief portions, strung together in one line, as it was in the "teachings." Of the consecration act Justin speaks in the following passage, Apol. i, cp. 66: "This food is called with us 'the Eucharist,' of which nobody else is permitted to partake but he who believes in the truth of our teachings, and has been washed with the bath for remission of sins and unto regeneration, and lives according to the doctrine of Christ. For we do not take those things as ordinary bread, nor as an ordinary cup; but like as our Saviour Jesus Christ, being made flesh *by the word of God* assumed both flesh and blood for our salvation: so, as we have been taught, the food, consecrated *through a word of prayer which comes from him τὴν δι' ευχῆς λόγου τοῦ παρ' αυτοὺς ευχαριστηθεῖσαν τροφὴν* * * is the flesh and blood of that Jesus who became flesh. For the apostles, in the records written by the same, which are called gospels, have delivered unto us that this mandate had been given unto them: (namely) that Jesus, having taken bread and given thanks, had said, 'This do in remembrance of me, this is my body;' and that he, having likewise taken the cup and given thanks, had said, 'This is my blood,' and that he had distributed it unto them alone."

Justin parallelizes the incarnation of the Son of God and the sacramental mystery. Either one is effectuated by the word of God. *Which* word of God makes the elements a sacrament, is clear from the sentence which is connected by the epexegetic *for* (*γαρ*) and which quotes the words of institution. The latter, however, do not serve, in the consecration, as a magic formula,

but are "prayed," brought before the Lord, with an appeal to his mandate "This do in remembrance of me," and with a trust in his sovereign declaration "This is my body, this is my blood." The mandate imposes the duty and gives the right of doing so; the declaration, when pronounced in the consecration act and held up to the Lord, is both a promissory and a creative word which the Lord must acknowledge on the ground of his veracity. As Justin, in the tenor of his representation, aims at pointing out first the mandatory word, he inverts the order of the words spoken by the Lord.

The term *ευχαριστεῖν* appears, in the ecclesiastical language of Justin's times, as changed into a transitive verb. Ἡ τροφὴ ευχαριστηθεῖσα, or ὁ ευχαριστηθεῖς ἄρτος καὶ οἶνος means bread and wine, sanctified, blessed, consecrated in a prayer of thanksgiving. And when he more exactly explains that the blessing was mediated by praying a word of the Lord's, it follows that the words of institution were framed into a prayer of thanksgiving, and thus the consecration act formed a coherent structure together with the eucharistic prayers.

These prayers were "sent up" by the president freely and extensively (*ἐπὶ πόλι*), so far as he was able (*ὅση δύναμις αὐτῷ*) and confirmed by the amen of the people. Thereupon the deacons distributed the blessed elements to all present, and carried them to the houses of those who were absent.

Justin's report regards the church of Asia Minor where he was converted, as well as that of Rome where he lived and died. Besides, he asserts that in every nation on the face of the earth such prayers and thanksgivings were offered, by the N. T. people of God, to the Father and Maker of all things, through the name of Jesus the crucified (Dial. c. Tryph. cp. 117).

The use of the *Lord's Prayer* in the eucharistic service is not mentioned by Justin Martyr.

IRENAEUS

agrees with Justin, and reports some new features which appear in the communion liturgy.

The general eucharistic prayer gives thanks to the master-builder of the world for the benefits of creation, especially for

"premices of his creatures," and "for his having ordered the earth to bring forth these fruits for our nourishment." The *special eucharistic prayer* is a commemoration of Christ and his work, passing, in its further course, to the *words of institution*. And "when the mixed cup and the creatureal bread receive (*ἐπιδέχεσθαι*) the word of God, they become the eucharist of the body and blood of Christ." This consecration act is accomplished by an *invocation of the Holy Ghost*, "that he *ἀποφανη*—that he may show forth, uncover, bring to light, exhibit, verify, identify—this sacrifice and the bread as the body of Christ, and the cup as the blood of Christ, in order that the partakers of these antitypes may obtain forgiveness of sins and life everlasting."

Irenaeus' statements testify to the communion practice both of Asia Minor, his native country, and of the church of Southern France where he was bishop of Lyons, from A. D. 177 to 202. In addition to this, he affirms the unity, in faith and tradition, of the church universal, enumerating nearly all its branches, in existence at that time: "in Germany" (*ἐν Γερμανίᾳς*, the Roman provinces on the upper and lower Rhine), in the three districts of Gaul (*ἐν Κελτοῖς*), in Spain (*ἐν ταῖς Ἰβηρίᾳς*), the Eastern countries (Asia Minor), Egypt, Libya, and Palestine (Adv. haer. I, 10, §2).

Thus we may say that in the Communion prayers of Justin and Irenaeus we hear the unanimous voice of the ancient Church. And this unanimity points back to a common source. The individual churches could not have gotten this sacred tradition but from their teachers and founders: the churches of Jerusalem and Palestine from St. James; those of Asia Minor from St. Paul their founder, and St. John their fosterer; those of Greece and Macedonia from St. Paul; Spain probably from the same; Egypt, as tradition runs, from St. Mark who is said to have founded the church of Alexandria. The church of Gaul was a daughter of that of Asia Minor (probably that of Ephesus). Into Germany Christianity came either from Gaul, or through Christian soldiers from Rome. Irenaeus was a disciple of Polycarp, the latter was a disciple of St. John. Justin Martyr, a native of Samaria, having traveled in Egypt and Asia Minor,

found, when coming to Rome, the same practice in that prominent church which might trace back its origin to a portion of the three thousand who were baptized on the day of Pentecost (Acts 2:10). All these churches had agreement in doctrine, practice, worship. Their communion liturgy is harmonious, not in its wording, but in the substance and succession of its parts, sometimes even in details. The ancient fathers persistently claim that their mode of holding communion depends on Apostolic tradition (*παράδοσις* in the sense of 1 Cor. 9:2; 2 Thess. 2:15; 3:6). This claim cannot be justly called in question. *So we may fairly venture to say, that in the Eucharistic service of Justin and Irenaeus, representatives of the church in her primitive simplicity and purity, we hear the voice of the Apostles; and the Apostles practiced what they had seen and heard the Lord himself doing.

The *Lord's Prayer*, as part of the communion service, is not mentioned by Irenaeus.

TERTULLIAN

in whom we meet, for the first time, the representative of a Latin church, is much restrained by the "Disciplina arcani," in his fragmentary remarks on liturgical topics, but he clearly mentions a prayer of thanksgiving offered over the elements, terminating with a reference to the Angels with whom the church unites in praise, and culminating in the Triumphal hymn, the Ter-Sanctus. He also hints at the "Sancta Sanctis," and is the first to speak of the use of the *Lord's Prayer*. We give a few quotations.

De Orat. cp. 27, 28: "Nos sumus veri adoratores et veri sacerdotes, qui spiritu orantes spiritu sacrificamus orationem Dei propriam et acceptabilem, quam scilicet requisivit, quam sibi prospexit. Hanc de toto corde devotam agape coronatam cum pompa bonorum operum, inter psalmos et hymnos, *deducere ad Dei altare* debemus, omnia nobis a Deo impetraturam."

De Orat. cp. 9, 10: "Ab ipso igitur ordinata religio orationis

*Their Communion liturgy is perfectly adaptable to the sketch outlined in the N. T.

et de spiritu ipsius jam tunc, cum ex ore divino ferretur, animata, suo privilegio ascendit ad coelum, commendans Patri quae Filius docuit. Quoniam tamen Dominus, prospector humanarum necessitatum, sursum post traditam orandi disciplinam 'Petite' inquit 'et accipietis,' et sunt quae petantur pro circumstantia cujusque, praemissa legitima et ordinaria oratione quasi fundamento, accidentium jus est desideriorum, jus est superstruendi extrinsecus petitiones: cum memoria tamen praceptorum, ne, quantum a praceptoris, tantum ab auribus Dei longe absimus. Memoria praceptorum viam orationibus sternit ad coelum, quorum praecipuum est, *ne prius ascendamus ad Dei altare*, quam, si quid discordiae cum fratribus contraxerimus, resolvamus. Quid est enim *ad pacem Dei accedere sine pace?* ad remissionem delictorum cum retentione?"

De Grat. cp. 14: "Jejunantes habita oratione (sc. dominica) cum fratribus subtrahunt osculum pacis, quod est signaculum orationis" (viz. of its fifth petition) * * "Quale sacrificium est, a quo sine pace receditur? quae oratio cum divortio pacis integra?"

De Orat. cp. 6: "Christus enim panis noster est, quia vita Christus est et vitae panis * * Tum quod et corpus ejus in pane censetur: 'Hoc est corpus meum.' "

We, gather from these passages, 1, that Tertullian placed the Lord's Prayer in close connexion with the communion, referring the fourth petition to the sacramental bread, and regarding this prayer as part of the sacrificial act which he saw in the consecration and its accompanying prayers; 2, that the Lord's Prayer, as it seems, was prefaced by a recollection of the Lord's mandate (Luke 11: 2, 9), and by an appeal to the right of addressing the Father, as granted to God's children; 3, that the Lord's Prayer was probably followed by other prayers, based on the same, perhaps resuming and expanding some of its petitions, and including a prayer for worthy access to the Lord's table; 4, that after the Lord's Prayer (and its additions) the kiss of peace was given—the stage of this being different from that of the Greek churches—, and that in this way *the communicants were prepared*, in their inward attitude both towards the Lord and the brethren, *for the approach to the altar.*

The Lord's prayer was offered with arms lifted up and expanded, and concluded with the seventh petition, without a doxology.

CYPRIAN

harmonizes with Tertullian, and names a novel liturgical part, viz. the "Sursum corda" and "Habemus ad Dominum," introducing the term "Preface" for these responsive Versicles which were prefixed to the eucharistic prayers, and explaining their significance as follows (*De Orat. Dom.* cp. 31): "Ideo et sacerdos ante orationem praefatione praemissa parat fratrum mentes dicendo 'Sursum corda,' ut dum respondet plebs 'Habemus ad Dominum' admoneatur, nihil aliud se quam Dominum cogitare debere." In other passages he emphasizes the commemoration of the Lord's Passion, enacted in each "sacrifice;" enjoins the strict conformity to be observed between each repetition of the Lord's Supper and its first institution; alludes to the invocation of the Holy Ghost, and sees, like the "Teaching" chap. IX, in the sacramental bread, gathered and joined together from many grains, a similitude of the church, as also in the wine prepared from many clusters and grapes (*Epist. 76*, Paris Edit., 1632; *Epist. 69*, Goldhorn's Ed. 1838). In his excellent interpretation of the *Lord's Prayer* he affirms the use of the latter in the celebration of the "divine sacrifices" (*De Or. Dom.* cp. 4), and, if he is wont to write logically, as he apparently is, marks, in another passage, also the place of this prayer, viz. after the "sacrifice" (Consecration), when saying of a fallen bishop, "Quomodo putat manum suam transferri posse ad *Dei sacrificium et precem Domini*, "quae captiva fuerit sacrilegis et criminis?" (*Ep. 64* Paris Ed., 65 Goldhorn's Ed.) Besides, he hints at the mode in which the Lord's prayer was said, viz. by priest and people, when arguing from the plural forms, used throughout the prayer, and writing, "Publica est nobis et communis oratio" (*De Or. Dom.* cp. 8). As for the rest, he agrees with Tertullian in the mystical interpretation of the fourth petition, and in the conclusion of the prayer with the seventh petition.

CLEMENT OF ALEXANDRIA AND ORIGEN

present sporadically some valuable information on the form of the Eucharistic service, as practised in their times and localities,

testifying to an essential harmony with the usages found thus far. Origen whose statements point to Alexandria as well as to Antioch and Caesarea where he lived most of his time, alludes e. g. to the well known contents of the first eucharistic prayer ("Father of the Universe"—"through the name of Son and of the Holy Ghost"—"premices of His creatures"), and to the commemoration of Christ which included the Verba, as also to the Sancta Sanctis; but does not say anything about the use of the *Lord's Prayer* in the communion liturgy.

THE APOSTOLIC CONSTITUTIONS

exhibit a rich liturgical material. Being generally recognized as containing many old portions, pointing back to an Ante-Nicene and Ante-Constantinian period, modern criticism assigns their compilation and final redaction to the time of the Arian heresy.

The second book presents, chap. 57 §§5–9 (Ueltzen's Edition) the order for the Mass of Catechumens, in §§10–14 that for the Mass of the Faithful. In the latter part, when the Kiss of peace and the general prayer in its main contents have been mentioned, together with the Mosaic Benediction—the latter, as it seems, occupying the place of the Apostolic greeting before the "Sursum corda," as it will be found in the eighth book—: the central portion, the eucharistic and consecratory act, is passed over with a brief direction, owing to the restrictions imposed by the "Disciplina arcani." In chap. 9 §2 the whole of the service is briefly sketched as consisting of "lections from the prophets, preaching from the Gospels, offering up the sacrifice ($\thetaυσίας ἀναφορά$), and presenting the sacred food."

The seventh book, estimated to be the oldest portion of the work, gives in chap. 25 and 26 two dismembered communion prayers in which those of the "Teaching," chaps. IX and X, reappear expanded and remodeled. In the first prayer, the inverted order of the cup and the bread is set right. The mystical "vine of David" is replaced by "the life which thou hast made known unto us through Jesus thy servant." The doxological conclusions of each paragraph are omitted and restricted to the last one, so as to round off the loosely aggregated portions to one

coherent prayer. In a similar way the post-communion prayer has been worked over. The admonitory passage of the "Teaching," "If any one is holy, let him come; if any one is not, let him repent" which is no prayer, but a warning, reminding of the Sancta Sanctis before the Distribution, has been placed outside of the text of the prayer, as a direction corresponding to the prescriptions by which each of the neighboring chapters is concluded. But even in this new edition, they are no regular and liturgical communion prayers, but present the most usual subject of the same, serving thus as auxiliaries to clergymen officiating. In chap. 24 the *Lord's Prayer* is given, but not in connexion with the eucharistic service. It is ordered to be prayed thrice a day, as in the "Teaching," and concluded with a short formula of praise, in the rite of baptism (book III. cp. 18) with the full doxology.

The eighth book presents from ch. 5 §5 to ch. 15 §4 that celebrated and elaborate liturgy in which all the scattered germs, found with the ancient fathers, have reached a full and systematic development.

The Mass of the Faithful begins with general prayers, Kiss of peace and Offertory, whereupon the Anaphora follows:

1. a, *Apostolic benediction* from 1 Cor. 13 : 14, arranged in the usual trinitarian order, and followed by the response "and with thy spirit."

b, "*Lift up your hearts*"—"Let us give thanks unto the Lord," with their responses.

2. *General eucharistic prayer* ("Verily it is meet and right above all highly to praise thee, the infinite God, who art before the things that have been made, from whom every family in heaven and on earth is named, etc.") detailing at length the grounds of thankfulness to God, for all his dealings with the human race in creation and preservation, and for his wonderful guidance of the Israelitic people throughout the O. T. economy; then leading up in copious and magnificent language to the incessant adoration of the innumerable heavenly host, angels and archangels, Cherubim and Seraphim, the highest representatives of creation, and culminating in the

3. *Ter-Sanctus* from Isaiah 6 : 3, with the addition "Blessed (be he) forever."

4. *Special eucharistic prayer*, resuming first the Sanctus ("Verily thou art holy and most holy, the most high and exalted forever; but holy is also thine only begotten Son, etc."), and then going through the scheme and work of redemption, as prepared in the O. T., and executed by the Son's incarnation, work, sufferings under Pontius Pilate, death resurrection, ascension, and session at the right hand of God his Father. At this point, a transition is made to the

5. *Words of institution*, as follows: "Mindful, therefore, of what he hath suffered for our sake, we thank thee, almighty God, not so much as we ought to do, but as much as we are able to, and fulfil his ordinance (*διατάξις*). *For in the night when he was betrayed*, he took bread in his holy and spotless hands, and having looked up unto thee, his God and Father, he brake it, etc." With the last words of the institution, "Do ye this in remembrance of me," the apostolic injunction "for as often as ye eat of this bread * * proclaim ye (A. V. "ye proclaim") the Lord's death till he come," is closely connected and put into the mouth of the Lord himself: "proclaim ye my death till I come." Thereupon follow immediately in unbroken sequence,

6. a, the *commemoration*; b, the *oblation*, and c, the *invocation* of the Holy Ghost:

a. *Remembering*, therefore, *his passion and death*, and resurrection from the dead, and ascension into heaven, and his future second appearance, when he shall come with glory and power to judge the quick and the dead, and to render to every man according to his deeds.

b. *We offer* (*προσφέρουμεν*) *unto thee*, king and God, according to his ordinance, *this bread and this cup*, giving thanks unto thee through him for having counted us worthy to stand in thy presence, and to render priestly services unto thee (*ἱερατεύειν σοι*). And we beseech thee kindly to look upon these offerings (*θῶμα*), placed before thee, O God who needest nothing, and to be pleased with them in honor of thy Christ.

c. *And to send down upon this sacrifice* (*Ωντία*) *thy Holy*

Ghost, the witness of the sufferings of Jesus Christ, that he may exhibit ($\alpha\tauοφ.ινειν$) this bread as the body of thy Christ, and this cup as the blood of thy Christ, in order that those who partake of the same may be strengthened unto godliness, obtain forgiveness of sins, be delivered from the Devil and his wiles, be filled with the Holy Ghost, become worthy of thy Christ, and obtain life everlasting, since thou art reconciled to them, Sovereign omnipotent."

7. *Great intercession* ("Moreover, we pray thee, Lord, for thy holy Church, etc").

8. *Prayer for worthy reception*: "O God, great and of a great name, great in counsel and mighty in work, God and Father of thine holy child Jesus our Saviour, look upon us and upon this flock of thine which thou hast elected through him, to the glory of thy name. Sanctify our bodies and souls, and count us worthy that we, cleansed from all defilement of flesh and spirit, may obtain the good things before us. And judge none of us unworthy, but be our helper, assistant, and protector through thy Christ, to whom be glory, honor, praise, blessing and thanksgiving with thee, and with the Holy Ghost, forever. Amen."

9. *Sancta Sanctis*, with the response of the people "One (is) holy, one (is the) Lord, one Jesus Christ, to the glory of God the Father blessed forever. Amen. Glory to God in the highest, and on earth peace, good will toward men. Hosanna to the son of David. Blessed is he that cometh in the name of the Lord: God the Lord, and he hath appeared unto us (Ps. 118 : 27, Septuagint). Hosanna in the highest."

10. *Sumption and Distribution*, the latter with the declaration "The body of Christ," "The blood of Christ, the cup of life," in either case affirmed by the Amen of each communicant. During Communion, singing of Ps. 34.

11. *Thanksgiving after Reception*.

12. *Prayer of Benediction* over the people.

13. *Dismissal* (*Απολύεσθε εν εἰρήνῃ*).

This liturgy is generally known as the "Clementine," a name used by writers without prejudice as to its historical value. The ecclesiastical province to which this remarkable document might be ascribed, is supposed by liturgiologists to be Syria

(Antioch). The absence of the *Lord's Prayer* from this detailed liturgy is a problem to experts, unsolved as yet.

THE OLDEST GALLICAN LITURGIES,

published from a Palimpsest MS. by F. J. Mone, Frankfort, 1850, seem to demand at least this early a place in our chronologic order, whatever exact date may be assigned to them. Belonging to the Rhone district where the flourishing Christian churches of Lugdunum and Vienna existed, as early as the second half of the second century, these western liturgies are interesting for their close affinity to eastern usages. They manifestly owe this tincture to the fact that those churches had been founded under the influence of Greek colonists who remained in active intercourse with Asia Minor, their native country, and were afterward built up by Irenaeus who immigrated with a fresh Greek colony. Some of these liturgies are placed by critics not later than the third century, and their oldest portions may reach back to the times of Irenaeus himself, yea to the persecution A. D. 177, as their editor tries to prove. They are written in a corrupted popular Latin, and are found in part but sketchy and fragmentary, yet they clearly present, when combined, the following order of communion service (the Latin quotations having been freed from their peculiarities in dialect):

1. *Oblations*, with accompanying prayers, and calling the names of the offerers.
2. *Kiss of peace*, with appropriate prayer.
3. ("Sursum corda etc." understood).
4. "Contestatio," Gallican term for prefatio, corresponding to, and often tallying with, the first eucharistic prayer of the Greek type, by praising at length the works of creation, preservation and moral guidance (a), sometimes generalized and shortened (b), in some cases also anticipating, less (c) or more (d), the contents of the second eucharistic prayer, and so preparing the variable prefaces of the western Church; *e. g.* (examples given only for b, and d.).
b. "Dignum et justum est, aequum et justum est, ut te, sancte Pater, omnipotens aeterne Deus, omnibus locis omnibusque

temporibus per omnia momenta veneremur, tibi supplices simus, tibi deferamus preces, te totis studiis et affectibus adoremus: Deus, qui ultra omnes virtutes, ultra omnes es potestates, Deus, universorum arbiter, judex secretorum: quem caeli et terra, quem angeli et archangeli, quem throni et dominationes, quem Cherubim et Seraphim incessabili voce proclamant dicentes."

d. Dignum et justum est, nos tibi gratias agere, Domine Deus, per Christum Iesum Filium tuum, qui, cum Deus esset aeternus, homo fieri pro nostra salute dignatus est. O unice singulare et multiplex salvatoris nostri mysterium! Nam unus idemque et Deus summus et homo perfectus, et pontifex maximus et sacrificium sacratissimum, secundum divinam potentiam creavit omnia, secundum humanam conditionem liberavit hominem, secundum vim sacrificii expiavit commaculatos, secundum jus sacerdotii reconciliavit offensos. O unice redemptionis mysterium singulare, in quo vetusta illa vulnera nova Dominus medicina sanavit; et (postquam) primi hominis praejudicia salutaris nostri privilegia resciderunt, ille concupiscentiae exagitatus stimulis, hic obedientiae, confixus est clavis; ille ad arborem manus incontinenter extendit, iste ad crucem patienter aptavit; ille voluptatem illiciti gustus explevit, iste cruciatus indebiti doloris afflictus est. Ideo merito poena innocentiae facta est absolutio debitoris jure; etenim obnoxii dimittuntur debita, quae pro eis ille qui nihil habebat absolvit. Quod singulare mysterium non solum homines in terris, verum etiam angeli venerantur in caelis etc" (transition to the *Sanctus*).

5. *Sanctus.*

6. "Post *Sanctus*," representing the second eucharistic prayer and preserving sometimes its ancient contents, by giving thanks for the work of Redemption (a); but, when the same have been anticipated in the first prayer, after a longer (b) or shorter (c) resumption of the *Sanctus* or *Benedictus* directly leading over to the *Verba*; *e. g.*

a. "Hic, inquam, Christus (est) et Deus noster, qui sponte mortalibus factus adsimilis, per omnem hunc aevi diem immaculatum tibi corpus ostendit, veterisque delicti idoneus expiator, sinceram inviolatamque peccatis exhibuit animam, * * (text

corrupted, meaning that he might wash out the contamination of our souls by his blood) abrogataque in ultimum lege moriendi, in caelum corpus perditum atque ad Patris dexteram relevaret: Qui pridie, etc."

b. "Deus, qui nos caelestium numquid (?) hymnum tibi vis offerre, sed mentem et sacram, angelorumque tam loca tenere quam carmina: da (nobis) qui supernarum virtutum concentum in tuam praedicationem sumimus, (ut) etiam superioris vitae affectum ex correctione sumamus, illa Domini nostri Jesu Christi, quae in memoriam passionis suae tradidit, verba dicturi:—c, Vere sanctus, vere benedictus Dominus noster Jesus Christus, Filius tuus, qui pridie, etc.

7. *Verba:* Qui pridie quam pateretur, etc.

8. *Post Mysterium*, containing the act of a, *Commemoration* (b, *Oblation* sometimes involved) and c, the *Invocation* of the Holy Ghost, e. g.

"Addidit etiam istud edictum, ut, quotiescumque corpus ipsius sumeretur et sanguis, (a) *commemoratio* fieret Dominicæ passionis. Quod nos facientes, Jesu Christi, Filii tui, Domini ac Dei nostri, semper, gloriam praedicamus (et) rogamus, (b) uti *hoc sacrificium* tua benedictione benedicas (c) et *Sancti Spiritus rore perfundas*, ut accipientibus universis sit Eucharistia pura, vera, legitima, per Jesum Christum Filium tuum, Dominum ac Deum nostrum, qui vivit et regnat tecum, cum Spiritu Sancto, in aeterna saecula saeculorum. Amen."

9. a. *Ante Orationem Dominicam*, e. g.

"Indigni quidem sumus nomine filiorum, omnipotens Deus, sed juvante Domino nostro Jesu Christo, Filio tuo, licet trepidantes, tamen obedientes humili mente oramus et dicimus:

b. *Pater noster.*

c. *Post Orationem Dominicam*, e. g.

"Libera, Domine, libera nos ab omni malo, et constitue nos in omni opere bono, qui vivis et regnas, etc.

10. (*Distribution* understood).

11. *Post Communionem*, e. g.

"Spirituali esca haustuque recreati, omnipotentem Deum Patrem debita gratiarum actione veneremur, per Dominum nostrum, etc.

12. *Collect.* 13. *Benediction.*

Having reached this point of the historical line we are following, we may justly be permitted to abridge the remaining testimonies. We have found now a standard eastern liturgy whose only deficiency, as to the Lord's Prayer, will be repaired very soon. We have seen how a western church preserves the general liturgical type, with modifications and variations in details. So, we believe, the eucharistic and consecration act to whose representation we have, for good reasons, attached so great an importance, from the beginning, has now clearly proved to be a compact structure; and it would be a mere repetition to state again and again the essence and nature of this act, and the sequence and coherence of its parts. We shall, therefore, be henceforth restricted to a mere statement of the place of the Lord's Prayer, keeping generally before us that liturgical section from the *verba* to the distribution.

CYRIL OF JERUSALEM

gives in the fifth of his "Catecheses mystagogicae," written A. D. 348 or 349 for candidates of baptism, instructions on the eucharistic service, exhibiting some fragments of the earliest liturgy on record of the mother Church of Jerusalem. In §11 of that "Catechesis," he places the *Lord's Prayer* before the distribution.

BASIL THE GREAT,

a prominent representative of the Church of Asia Minor, bishop of Neo-Caesarea in Cappadocia from A. D. 370 to 379, is reported to have been very active on the liturgical field, but furnishes in his writings no sufficient material for constructing a liturgy. His name appears, however, in the titles of several liturgies which have been in use for centuries, and in part have kept in use to the present time. When freed from ritual additions of an apparently later date, and compared in the parts which agree, they may justly claim to present Basil's own liturgy which was adopted, from the fifth century throughout the Patriarchate of Constantinople (Greece, Thracia, Pontus, Asia Minor) and also in other eastern churches. Three liturgies, called by

Basil's name, will be referred to below in a comparative table, and show the *Lord's Prayer* in some places between consecration and distribution.

CHRYSOSTOM'S

numerous writings, and the fact that the holy eucharist was a subject ever in the foreground of his thinking and teaching, admit of reconstructing a complete, and in many parts even detailed order of service. The latter is closely akin to the liturgy of the apostolic constitutions, and displays the liturgical practice of the church of Antioch where Chrysostom, since A. D. 381, was a deacon and a presbyter, and also of the church of Constantinople where he was bishop from A. D. 397 to 404. He places the *Lord's Prayer* in close connection with the participation in the holy communion, when he speaks (*Hom. in Eutropium*) of "touching the mysteries, and saying that prayer by which we are directed to pray, 'forgive us, as we forgive our debtors.'" And when he writes in another passage (*In Genesim, Hom. xxvii*), "If we successfully perform this, we shall be able to approach, with a pure conscience, this holy and awful table, and cheerfully to pronounce those words, embraced in the (*Lord's Prayer*)," he manifestly points to the use of this prayer on approaching the altar.

The liturgy of the present Greek church which bears Chrysostom's name has the *Lord's Prayer* in a similar place, viz., between the great intercession and the prayer of humble access, as will be seen from the table below.

AUGUSTINE

verifies the continuance, in the North African church, of the liturgical usages as reported by Tertullian and Cyprian, and says about the *Lord's Prayer*, *Deinde post sanctificationem sacrificii Dei, quia nos ipsos voluit esse sacrificium suum, * * dicimus orationem Dominicam, quam accepistis et reddidistis. Post ipsam dicitur Pax vobiscum, et osculantur se christiani in osculo sancto.*" (*Sermo in die Paschae.*)

"*Quam totam petitionem (series of prayers) fere omnis ecclesia Dominicæ oratione concludit.*" (*Epist. ad Paulin.*)

By these utterances, he clearly states the place of the Lord's Prayer, viz., after the consecration and its subsequent prayers, and before the communion. At the same time he gives, in agreement with Tertullian and Chrysostom, the reason for this position. It is a prayer, eminently adapted as preparatory to the reception, sanctifying not the elements, indeed, which have been sanctified, but the partakers. And when offering this prayer, the communicants offer themselves as a living sacrifice to the Lord, and present themselves to God as his children to whom are given the power and right of approaching his table.

In another passage of the same sermon Augustine characterizes the Lord's prayer as a prayer of absolution, in reference to its fifth petition. He says, "Quare (oratio Dominica) ante dicitur quam accipiatur corpus et sanguis Christi? Quia, sicut est humana fragilitas, si forte aliquid, quod non decebat, cogitatio nostra concepit; si aliquid lingua, quod non opportebat, effudit; si forte aliqua talia contracta sunt de hujus mundi tentatione: tergitur Dominica oratione, ubi dicitur 'Dimitte nobis debita nostra,' ut securi accedamus, ne, quod accipimus, in judicium nobis manducemus et bibamus."

On the ground of these views, he justifies the *Kiss of Peace* in its place after the Lord's Prayer, just as Tertullian did. It is a seal of fraternal communion on the approach to the altar. He says of it, "Pacis signum est. Sicut ostendunt labia, fiat in conscientia." The same place of the holy kiss was, or had been, adopted in the Church of Rome; thence it went over into our Lutheran liturgy where it appears, as a relic, in the so-called Pax.

GREGORY THE GREAT

speaks in a remarkable passage, much commented upon both by Catholic and Protestant writers, about the place of the *Lord's Prayer* in the communion liturgy, referring at the same time to the *apostolic practice*.

Having made a few alterations in the Gelasian Sacramentary, and learning of dissatisfaction among the Sicilian bishops, and of various rumors as if he had introduced Greek usages into the Roman Church, he justifies his procedure in a letter to the bishop of Syracuse, saying, "Orationem Dominicam idcirco mox post

precem dicimus, quia mos apostoloram fuit, ut ad ipsam solummodo orationem (sc. Dominicam) oblationis hostiam consecrarent. Et valde inconveniens mihi visum est, ut precem, quam Scholasticus composuerat, super oblationem diceremus, et ipsam traditionem, quam Redemptor noster composuit, super ejus corpus et sanguinem non diceremus. Sed et oratio Dominica apud Graecos ab omni populo dicitur, apud nos vere a solo sacerdote." And his biographer, Joannes Diaconus, explains the phrase "mox post precem," writing, "Orationem Dominicam mox post Canonem super hostiam censuit recitari."

Gregory had not given the Lord's Prayer an entirely different place, but only moved it a little farther from the Sumption and nearer to the Oblation: probably from *after* the Fraction and its accompanying prayers to *before* the ceremony. Besides, and even because of this displacement, he had either himself withdrawn this prayer from the people and reserved it to the priest celebrant, or ratified this withdrawal, if introduced previous to his time. Now he urges the sacredness of the Lord's Prayer, its dignity in comparison to a prayer composed by some "Scholasticus," and the prominent place it should occupy, viz., in as close proximity as possible to that eminent act of Oblation. In reasoning thus, he appeals to the apostolic practice, as known to him by tradition. But it does not enter into his mind at all that the apostles had ever consecrated *by* means of the Lord's Prayer, for he says they consecrated "*ad* orationem Dominicam." Consequently, it is self-evident to him that they "consecrated," and knew what Consecration means. He asserts, however, from his source, they consecrated "*ad ipsam solummodo* orationem Dominicam," i. e. they did not say, along with the Consecration, so many prescribed and formulated prayers as there are in the Roman Canon of the Mass, but used only one literally fixed prayer in connexion with the consecration act, viz., the Lord's Prayer. Whether it had been said *before* or *after* Consecration, was not in question at all. That it must stand in some place between Consecration and Sumption, was a matter of course to Gregory. But he wanted to remove it from its tendency to the Sumption and Distribution, and to give it rather a direction towards the Consecration and Oblation, as the central act which

seemed more important to him than the Distribution itself, in accordance with his views on the Sacrifice of the Mass. So he ordered the Lord's Prayer to be said "*super Domini corpus et sanguinem*," i. e. when the Consecration had been performed; and as he could not place it immediately after the latter, he prescribed it to be used "*mox post precem*," i. e. after that series of prayers which follow the Verba, or, which is the same, "*mox post Canonem*." The Gregorian "Canon" ended, as the present Roman does, after the Oblation of Christ's body and blood, and after a prayer that this sacrifice might be carried, by the hands of an angel, to the celestial altar of God, with a commemoration of the dead, and a prayer for a future lot and portion of the living in the fellowship of the saints. This act was now, by the new arrangement, to culminate in the Lord's Prayer.

As for the introduction of Greek usages, the liturgy of Constantinople had indeed a succession of parts similar to that in Gregory's arrangement, viz., Oblation, Invocation, General Prayer, the latter containing a Commemoration of the dead and an Intercession for the living, and terminating in the Lord's Prayer. So the reproach of an imitation was plausible. But Gregory comforts his Sicilian confratres by pointing to the difference from the Greek Church in the mode of saying the Lord's Prayer. He was apparently led, in his alterations, by a twofold interest, viz. to magnify the solemnity of the Oblation and Commemoration act, and to multiply the clerical prerogatives. But his unreserved acknowledgment of a merely human authorship for that part of the Roman Canon which is the most offensive, is worthy of note. The modern Roman Church claims an apostolic origin for its Canon of the Mass. Gregory, a Pope, bears witness to the contrary. That such an open avowal must prove right embarrassing to those pretensions is conceivable.

WALAFRIED STRABO,

a commentator on liturgical topics in the ninth century, unaffected by the tendency of Gregory's alteration, explains the position of the *Lord's Prayer* in language similar to that of Augustine. He says, "Oratio Dominica in expleione sacratissimae actionis digne ponitur, ut per hanc purificati qui commun-

caturi sunt, quae sancte confecta sunt digne ad salutem veram percipient." He also admits the crowded and overcharged state of the Roman Mass, compared with the simplicity of the apostolic practice, and presumes an early use of the Lord's Prayer in connexion with the Consecration act, when writing, "Quod nunc agimus multiplici orationum, lectionum cantilenarum et consecrationum officio, totum hoc Apostoli et post ipsos proximi, ut creditur, orationibus (eucharistic prayers) et commemoratione passionis Dominicae, sicut ipse praecepit, agebant simpliciter * * * Oratio Dominica prius quam cetera in consecratione assumta est."

[The conclusion of this paper containing the Mediaeval and Reformation Liturgies will appear in the October QUARTERLY.]

ARTICLE VI.

THE SIBYLLINE ORACLES IN THE WRITINGS OF THE CHURCH FATHERS.

By REV. B. PICK, Ph. D., Allegheny, Pa.

According to Lücke,* the Sibyl is "the half-divine prophetess of the arrangements and decisions of the gods in reference to the fate of cities and kingdoms." The earliest writer, who mentions the Sibyl, is Heraclitus,† the Ionian philosopher, who flourished about 500 B. C. She is then mentioned by Plato, Aristophanes, Aristoteles and others. Whilst the oldest writers speak of one Sibyl only, later writers speak of two, three, four and even ten Sibyls. Thus the famous Roman antiquary and friend of Cicero, Varro, in his books respecting divine subjects, which he addressed to Caius Cæsar, the chief pontiff, says "that the Sibylline books were not the production of one Sibyl only, but that they were called by one name Sibylline, because all prophetesses were called Sibyls by the ancients either from the name of one, the Delphian priestess, or from their proclaiming the counsels of the gods. For in the Aeolic dialect they used to

**Versuch einer Einleitung in die Offenbarung Iohannis* pp. 66 sq., Bonn, 1852.

†Fabricius, *Bibl. Graeca* 1, p. 229.

call the gods by the word *σιοι* not *Ὥεοι*, and for counsel they used the word *βιλή* not *βουλή*, and so the Sibyl received her name as though *σιοβιλη*. "But he says," adds Lactantius, "that the Sibyls were ten in number, viz., the first was the *Persian*,* of which Nicanor makes mention, who wrote the exploits of Alexander the Great; the second was the *Libyan*, and of her Euripides makes mention in the prologue of the *Lamia*; the third was the *Delphian*,† concerning whom Chrysippus speaks in that book which he composed concerning divination; the fourth is the *Cimmerian*‡ in Italy, whom Nacoius mentions in his books of the Punic war, and Piso in his annals; the fifth is the *Erythraean* whom Apollodorus of Erythraea affirms to have been his own country-woman, and that she foretold to the Greeks when they were setting out for Ilium, both that Troy was doomed to destruction, and that Homer would write falsehood;§ the sixth is the *Samian*, respecting whom Eratosthenes writes that he had found a written notice in the ancient annals of the Samians; the seventh is the *Sylla Cumana*, by name Amathaea, who is termed by some Herophile, or Demophile, and that she brought nine books to the king Tarquinius Priscus, and asked for them three hundred philippics, and that the king refused so great a price, and derided the madness of the woman; that she in the sight of the king burnt three of the books, and demanded the same price for those which were left; that Tarquinius much more considered the woman to be mad; and that when she again, having burnt three other books, persisted in asking the same price, the king was moved, and bought the re-

*She is also called the Babylonian, Chaldaean, Egyptian and Hebrew Sibyl. Her name is said to have been Sabba (*Pausanias* x., 12 p. 828), or according to Suidas (*Σιβυλλα*) Sambetha.

†She bore also the names Artemis, Herophile, Daphno and Manto.

‡Also called *Cumaean*. From the Cumaeans verses Virgil, in his fourth Eclogue, professes to have derived that most memorable account which he has given of a virgin, and of the child who was to descend from heaven, to rule the whole world in peace with the goodness of his father, blot out the sins of mankind, deliver the earth from constant fear, slay the serpent and bring back the golden age.

§Reference to this is found in *Ora Sibyll.* iii, 419-430.

maining books for the three hundred pieces of gold ; and the number of these books was afterwards increased, after the re-building of the Capitol ; because they were collected from all cities of Italy and Greece ; and especially from those of Erythraea, and were brought to Rome, under the name of whatever Sibyl they were ; the eighth was from the *Hellespont*, born in the Trojan territory, in the village of Marpessus, about the town of Gergithus ; and Heraclides of Pontus writes that she lived in the times of Solon and Cyrus ; the ninth is of *Phrygia*, who gave oracles at Ancyra ; the tenth, of *Tibur*,* by name Albunea, who is worshiped at Tibur as a goddess, near the banks of the river Anio, in the depth of which her statue is said to have been found, holding in her hand a book ; the senate transferred her oracles into the Capitol. The predictions of all these Sibyls are both brought forward and esteemed as such, except those of the Cumæan Sibyl, whose books are concealed by the Romans ; nor do they consider it lawful for them to be inspected by any one but the ‘Quindecemviri.’’ Thus far Varro in Lactantius.†

In general it may be inferred from all these names attributed to the Sibyls, that Sibylline prophecies were in existence among most of the nations of antiquity. But in speaking of different Sibyls, some inferred that there were not only different Sibylline writings, but also different personages, who wrote these writings. But this question as to the personage of the Sibyls has always remained a knotty point, and like Augustine,‡ so also Tacitus§

*This Sibyl is said to have admonished Augustus Cæsar to worship a child who was to be born of a virgin. It is related moreover, that she actually showed to that emperor the Virgin Mary in the air, with an infant in her arms. We have the authority of Nicephorus (*Hist. Eccl.* I, 17) and Suidas (s. v. August), who are cited by Baronius (*Appar. ad Annales* lxxvi) for the statement, that Augustus erected on the Capitoline hill an altar with this inscription, “Ara Primogeniti Dei;” and in the place where the famous temple of Jupiter Capitolinus once stood a church was afterwards built in honor of the blessed Virgin. This is the well-known church called *Ara Coeli*, a name originating in the belief of that supernatural appearance of the Virgin.

†*Divine Institutes* i, 6.

‡*Contra Faustum* xiii, 15.

§*Annales* vi, 12.

appeared to doubt whether there was more than one. Whatever may be the opinion concerning Varro's catalogue as cited by Lactantius, the practical interest, as far as history is concerned, must be felt to centre in the legendary Sibyl of Rome, who is supposed to have had her abode at Cumae, and sold her books to Tarquinius. It may well be a subject of doubt, whether these books were really the most ancient among the written oracles of the Sibyls; but it cannot be denied that after all, these books must now be regarded, if not as the nucleus or the type of all the various compilations which have been produced under the same name, at all events as the prototype of that collection which has come down to the present time.

Whatever opinion may be formed as to the legend regarding the acquisition of the Sibylline Books of Rome, certain it is that they were preserved with especial care and placed in a stone chest, which was deposited in a subterranean chamber of a temple dedicated to Jupiter Capitolinus.* A special body of officers was maintained to watch over their preservation and to direct the manner of consulting them.† It was only on occasions of great emergency and by a solemn decree of the Senate that it was permitted to refer to them. In the year of Rome 67 or 82 before the Christian era, the Capitol was burnt, and the Sibylline books perished in the conflagration. Five years later a commission was sent to Cumae, to Sicily, to Erythrae, and the other supposed seats of Sibylline inspiration, to collect all the prophecies still extant under their name, with a view to replace, as far as possible, the lost originals. Nothing was found at Cumae or in Sicily; but at Erythrae‡, Samos, and elsewhere, a mass of oracular poems ascribed to the Sibyl and circulated under that name was discovered, from which, after careful scrutiny, a thousand verses were selected and formed into a new Sibylline volume, to take the place of the lost ones. As it soon became quite manifest, that in the verses thus procured, there were many

* Dion. Halicarn. *Antiq. Rom.* iv. § lxii. p. 249; Niebuhr *History of Rome* (Cambridge 1828) I., p. 428.

† Cicero *De Divinatione* I., p. 217; II., p. 287. (Opp. vol. xi. Bipontin. 1781).

‡ Fenestella in Lachantii *De ira Dei* ch. xxii.

spurious things, fifteen men, the Quindecimviri were chosen to make a revision, which revised edition was consigned to the Capitol to take the place of the old oracles, and the keepers of these oracles retained the name of Quindecimviri.

In the time of Augustus, 11 B. C., a new and general inquiry was instituted relative to the writings of the Sibyls. The Emperor directed that the priests themselves should copy any sentences that had been defaced by age;* and, having caused more than two thousand verses, which were of a doubtful character, to be burned, all that were regarded as genuine were placed in two golden, or gilded boxes, under the pedestal of the Palatine Apollo.† Although Augustus had bestowed much care on the restoration of the books, he did not succeed in restoring their credit, and it appears to be undeniable, that so long as Paganism was upheld by imperial power, the *Libri Fatales* were preserved with increasing vigilance at Rome. But the more Christianity advanced, the less frequently were they consulted. In the year 271, during the Marcomanic war, the Emperor Aurelian reproached the Senate with hesitating so long to consult the Sibylline Books, as though they were deliberating in a church of the Christians and not in the temple of all the gods.‡ The last effort to establish the authority of these old oracles was made by Julian the Apostate, and it is worthy of notice that when this emperor consulted the Sibylline Books before his unfortunate expedition to Persia, the oracle was adverse to the proposed undertaking.§ None of the succeeding emperors appear to have taken any notice of the Sibylline Books till the reign of the Western Emperor Honorius, under whom they were burned by order of Stilicho.|| Such an act was warmly denounced as sacrilegious by the still faithful adherents of Pa-

*Dionis Cassii *Hist. Rom.* liv. §17 (vol. I., p. 746, Hamburg 1750).

†Suetonius, in *August.* cap. xxxi. It is to this part to which Horace refers (*Epist.* III., 661), "Scripta Palatinus quaecunque recepit Apollo."

‡Flavius Vopiscus in *Imp. Aurel. Vita*: "Miror vos, patres sancti, tamdiu de aperiendis Sibyllinis dubitasse libris, perinde quasi in Christianorum ecclesia, non in templo deorum omnium tractaretis.

§Amm. Marcell. *Rerum Sert.* lib. xxiii, cap. 1.

||Gibbon *Decline*, vol. iii, p. 93.

ganism, and is sufficiently indicated by the angry verses of *Rutilius Numantianus* (A. D. 417),* a fiery Pagan zealot of the day.

From this time the book of the classic Sibyl is a thing of the past, and it is now known only by a few fragments accidentally preserved. But what is more surprising than the mysterious obscurity into which the Roman Sibylline Books had thus speedily fallen, is the suddenness with which we find them replaced before the world by another Sibylline oracle or group of oracles to which appeal is so often made by the Christian apologists in their controversies with the champions of the old creed, the authority of which was recognized by both the disputants. The Sibyl thus appealed to is the original of the curious collection which has come down to our time, and which is published in two handy editions† by Alexandre and Friedlieb. It is difficult to determine the exact relation of the present collection to the ancient pagan oracles, and while there is no doubt that our present collection contains fragments of the ancient Sibyl, yet it is very difficult, yea even impossible, to separate the genuine from the spurious. But how, it may be asked, did this new collection originate, of which the Christian apologists and polemical writers, as Tatian, Athenagoras, Justin the Martyr, Theophilus, Clement of Alexandria, Lactantius and others, made much use? It will be remembered that under Augustus, the so-called Sibylline books were again and for the last time, carefully collected from various quarters. During his extended search, no doubt, many opportunities were afforded for the transmission to Rome of Jewish prophecies, intermingled with foreign and fabulous prognostications of every kind, which

"Nec tantum Seticis grassatus proditor armis,
Ante Sibyllinae fata cremavit Opis.
Odimus altaeam consumpti funere torris;
Niracum crinem flere putantus aves:
At Stilicho aeterni fatalia pignora regni
Et plena voluit praecipitare colui."

**Xρησμοι σιβυλλινοι Oracula Sibyllina* curante E. Alexandre. Paris 1869 (revid. ed.); ed. J. H. Friedlieb (with a German translation,) Leipzig, 1852.

might easily be included under the influential name of Sibylline oracles. Thus it came to pass, that the Sibyllists were enabled in the Greek language, to address to the Gentiles many of the predictions of Israel's prophets. For a long period before the birth of Christ, the Jews had filled the world with prophecies relating to their future king. During the time that intervened between the end of the Babylonian captivity and the coming of Christ, writings or rather religious romances, which we may also call apocrypha, were very popular among the Jews. While the seventy weeks were elapsing, ever increased attention was paid to the predictions that related to the Messiah. When the time of the promise was drawing nigh, the Jews, having a clearer knowledge of some prophecies than they had before, seem to have been incited by an extraordinary impulse to announce to the heathen world the approaching advent of the Lord; and thus countless compositions, with manifold tendencies, were devised and circulated, as the books of Adam, Enoch, Abraham, Elijah and Isaiah.* To some of these compositions the names of persons of high estimation among the Gentiles were assigned, as to Hystaspes,† Trismegistus, Zoroaster, the Sibyls, Orpheus, and Phacylides. That an acquaintance with these prophecies was extended to the heathen is plain from Tacitus and Suetonius, the former of whom tells us how very many were persuaded that there was contained in the ancient writings of the priests a prophecy of the East at this very time becoming strong, and that there should proceed from Judaea those who should obtain the highest power,‡ whereas the latter states that throughout the East there was an old and unvarying opinion, that from Judaea—so the fates had decided—were then to arise the

*In the *Apostolic Constitutions* vi, 16 these works are thus condemned: "Et apud veteres nonnulli conscriperunt Mosis, Enoch, Adami, Esaiae, Davidis, Eliae, et trium Patriarcharum libros apocryphos, exitiales, ac repugnantes veritati."

†Referred to by Lactantius, *Instit.* 7, 15, 18; *Epitome* 73; Justin Martyr, *First Apology*, ch. 20 : 44; Clement of Alexandria *Stomata* vi, 5.

‡Pluribus persuasio inerat antiquis sacerdotum literis contineri, eo ipso tempore fore, ut valesceret oriens, profectique Judaea rerum potirentur. *Historia* v, 13.

possessors of supreme dominion.* With this agrees what the ancient Sibyl says as quoted by Lactantius;

"And then from the rising sun shall God send forth a king,
Who shall cause all the earth to cease from evil war."

There can be no doubt that Alexandria, which gave the Septuagint to the world, was the principal birth-place of the pseudo-sibylline verses. The Greek translation of the Old Testament prepared the way for the conversion of the Gentiles, and many able writers, who resided there, exerted all their strength in propagating Monotheism by means of works put forth in that prevailing language.† "It is also probable, that most of the Christian sentences of a later date, which are found in the present collection, were composed by Alexandrian Christians, who carried on the literary work of their Jewish predecessors, and who thought it allowable to put forward what was mythical and fictitious for the sake of extending a knowledge of the truth." The Jews of Alexandria, in publishing supposititious works, such as the Books of Esdras and Baruch, the three additions to Daniel, the epistle to Jeremiah, and the wisdom of Solomon, derived this habit from the philosophers who taught at Alexandria, and from the Egyptian priests, and readily conforming to the customs prevalent in this time, a few Christians had recourse to similar stratagems to advance their own purposes. But be this as it may, the question is whether the early apologists for Christianity knowingly adduced counterfeit evidences of this nature in support of their faith or not. But against this it may be asked: is it possible to conceive that these Christian writers would have been so unwise as to appeal before pagan emperors and people to verses which were well known in the world, if spuriousness in any way could have been demonstrated? The part of the matter is that the Sibylline verses, which were in general circulation among the heathen, as well as amongst Christians, were regarded as sacred oracles on both sides. Besides it must be remembered that the primitive Christians were nat-

*Percrebuerat oriente toto vetus et constans opinio, esse in Fatis ut eo tempore Iudea profecti verum potirentur. *Vespasianus* iv.

†Comp. Delitzsch, *zur Geschichte der jüdischen Poesie* (Leipz 1836) pp. 205 sq.

urally inclined to receive as credible any pagan predictions that appeared to favor their cause.

The early Fathers, we must not forget, firmly believed in the over-ruling providence of God, and they knew not how often extraneous witnesses might be raised up, nor did they doubt that such testimony might be justly employed. And the fact of the matter is that such instances are given in the sacred volume itself. Think of Balaam, who spoke of the Redeemer's advent, think of Nebuchadnezzar (Dan. 4) or of Caiaphas (John 11 : 49-52); and there is a great deal of truth in the statement of Dr. Newman, when he says: "There is nothing unreasonable in the notion, that there may have been heathen poets and sages, or Sibyls again, in a certain extent divinely illuminated, and organs through whom religion and moral truth were conveyed to their countrymen."^{*} We must remember, that the apologists never rested a defense of Christianity upon the Sibylline oracles taken collectively, as we have them. They used some of them in order to illustrate the truth; for this purpose referring to isolated verses, portions, or sentences, which happen now to be included in the extant medley. It must also be remembered that the Sibylline oracles are for the most part, or in a great measure, disjointed fragments, pieces, differing widely in their dates and emanating from different persons, and that they were not combined before the reign of Justinian in the sixth century. This is corroborated by Lactantius, who says, "and there are separate books the productions of each (Sibyl), but because they are inserted with the name of the Sibyl they are believed to be the work of one; and they are confused, nor can the productions of each be distinguished and assigned to their own authors, except in the case of the Erythaeon Sibyl."[†]

With these preliminaries we come now to the quotations made by the Fathers from these oracles. As has been stated the Sibyl is "the half divine prophetess of arrangements and decisions of the gods in reference to the fate of cities and kingdoms." The very name "sibyl" seems to imply a claim to in-

^{*}Arians of the Fourth Century (London 1833) p. 91.

[†]Dio. *institut.* 1, 6.

spiration, inasmuch as it signifies "counsel of God." It was a conjecture, not unlikely to proceed from St. Jerome,* and founded possibly on a misinterpretation of what is said of the daughters of Philip the Evangelist in the Acts of the Apostles that the sibyls received from God the gift of prophecy as a reward for their virginity; and Cardinal Baroxius has adopted this strange theory in the "apparatus to his Annals."† As these reputed prophetesses were liable to become greatly inflamed by enthusiasm, the term *σιθυλλαίνειν* has sometimes been employed to signify to rave like a maniac.

We commence with

THEOPHILUS

bishop of Antioch, who died about A. D. 181. This writer cites the Sibylline oracles with a show of confidence, and it is to him that we are indebted for the preservation of a most interesting and important fragment of that portion of the present collection which is at once the most ancient and the most closely related to the genuine Sibylline oracles of the gentile world. In his work to *Autolycus*§ he says: The sibyl who was a prophetess among the Greeks and the other nations, in the beginning of her prophecy, reproaches the race of men, saying:—

"How are ye still so quickly lifted up,
And how so thoughtless of the end of life,
Ye mortal men of flesh, who are but nought?
Do ye not tremble, nor fear most high?

Your overseer, the knower, seer of all,
Who ever keeps those whom his hand first made,
Puts his sweet spirit into all his works,
And gives Him for a guide to mortal men.

* * * *

There is one God who sends the winds and rains,
The earthquakes, and the lightnings, and the plagues,
The famines, and the snow-storms, and the ice
And all the woes that visit our sad race.

**Advers. Jovinianum* I, 185 (opp. IV. ed. Bened. Paris 1706).— "Quarum insigne virginitas est, et virginitatis praemium Divinatio."

†*Acts 21:9.*

‡*xviii.*

§*Lib. 2 ch. 36.*

Nor these alone, but all things else he gives,
Ruling omnipotent in heaven and earth,
And self-existent from eternity."

This quotation, which may be read in full in English* corresponds with the first 35 lines of the proemium, now found in the editions of the Sibylline books. Lines 36, 37, 38 read differently in Alexandre's and Friedlieb's edition. The former inserts what is also found by Theophilus in the third chapter of the 2d book; while Friedlieb inserts what Lactantius has in the 12th chapter of the 2d book of his "Institutiones." We follow the argument of Alexandre who says: "Est enim, si cum sequentibus conferatur, tanquam pars syllogismi; certe eundem refert philosophicum colorem." Theophilus quotes the Sibyl in order to prove that since gods are no more begotten, they do not exist any more and goes to prove the existence of God.† Besides these extracts there is yet another piece quoted by Theophilus in the 31st chapter of the 3d book, and which describes "the history after the flood," and which, too, is intended to describe the omnipotence of the One God above the gods of the heathen.‡

The next father is

JUSTIN THE PHILOSOPHER AND MARTYR,

who died about the year A. D. 166. In his *Hortatory Address to the Greeks*, he devotes one chapter (ch. xvi) to the "Testimony of the Sibyl." "We must also mention," says he, "what the ancient and exceedingly remote Sibyl, whom Plato and Aristophanes, and others besides, mention as a prophetess, taught you in her oracular verses concerning one only God. And she speaks thus" (quoting v. 7-9 of the Proemium; III, 721-723; IV, 24sq.)§ The estimate which Justin attached to the Sibyl may be learned from chapters 37 and 38 of his "Hortatory Address."

*Vol. III of the *Ante-Nicene Christian Library*. Want of space obliges us to omit all lengthy quotations.

†The whole piece forms what is now called the Proemium.

‡The original is found in book III, 97-107.

§The English is given in the *Ante-Nicene Christian Library*, vol. II.; or in vol. I. of the American Reprint.

The next writer who made use of the Sibyl is

ATHENAGORAS,

the Christian philosopher of Athens, who flourished A. D. 161–180. In his *Apology or Plea for the Christians* which he addressed to the emperors, Marcus Aurelius and Commodus, he gives a reason why the Christians worship one God, and he proves this, besides bringing other arguments, from the fact that the heathen gods were simply men and that people ascribed divinity to some men because of their rule and sovereignty, and this he proves from the Sibyl, (book III, 108–113).*

CLEMENT OF ALEXANDRIA,

the father of Alexandrian Christian philosophy, born about A. D. 150 and died before the year 220, makes extensive use of the Sibyls. Thus in his *λόγος προτρεπτικός πρός Ἑλλήνας* or *exhortation to the heathen* he says “The most of what is told of your gods is fabled and invented; and those things which are supposed to have taken place, are recorded of vile men who lived licentious lives.” He therefore, quotes the counsels of the Sibyl :

“You walk in pride and madness,
And leavirg the right and straight path, you have gone away,
Through thorns and briars. Why do ye wander?
Cease, foolish men, from mortals;
Leave the darkness of night, and lay hold on the light.”†

He calls the Sibyl the prophetess of the Hebrews (*Exhort.* ch. 6), whose description of the deity,

“What flesh can see with the eye the celestial,
The true, the immortal God, and who inhabits the vault of heaven?
Nay, men born mortal cannot even stand
Before the rays of the sun,”‡

lent the very thoughts to Greek philosophers who had exalted ideas about God. Clement puts the Sibyl by the side of Moses,§ attaches to her utterances the same importance as to the words

*The English is found in *Ante-Nicene Christian Library*, vol. II.

†*Proemium*, lines 23–27.

‡*Ibid.* lines 10–13; *Stromata* v, 14.

§*Stromata* I, 21; comp. *Ante-Nicene Christian Library*, vols. iv. xii.

of Jeremiah and Isaiah,* and quotes from the Proemium lines 28–35. He goes even so far as to ascribe sentences to the Hebrews, which are utterances of the Sibyl, and quotes what is found in the Sibylline books iii, 586–593 (with the exception of line 589).

Speaking of the folly of adoring temples, sepulchres and other things, he says, "As teacher on this point, I shall produce to you the Sibyl prophetess," and quotes iv, 3–7. He shows the folly of adoring such temples as that of the Ephesian, Artemis and of Isis and Serapis, whose ruin the Sibyl has also predicted (v, 296, 297, 484–488), and praises him happy, who does not look on such things (iv, 26–40).†

The writer who made the most extensive use of the Sibylline oracles is

FIRMIANUS LACTANTIUS

who died about the year 330. He quotes the Sibylline oracles more than fifty times, and is important because he gives us the statement‡ ascribed to the famous Roman antiquary, Marcus Terentius Varro, according to whom all the oracles did not emanate from a single person, but that there were ten Sibyls. Following the argument of Lactantius in his "Divine Institutes" we get the following system: The one God was foretold of yore (*Proemium* 7, 51–43; viii, 377), therefore worship him (*Proem.* 15, 16). It being proved that the universe is governed by the power of one god "it is impossible for a god to be fashioned from the loins of a man and the womb of a woman."§

Like Athenagoras, Lactantius argues that the gods were simply men and that the people ascribed to them divinity for their bravery and power, a vanity which the Sibyl already rebuked.¶ Lactantius then goes on to develop the entire Christology and this he does by applying to the Sibyl. Man is the work of

**Exhortation* ch. viii.

†The passage is also found by Justin the Martyr, the last line, however, being different from the Clementine text.

‡*Divine Institutes* i, 6.

§*Proem.* 39, 40.

¶*Sib. Orac.* III, 545, 547–549; *Instit.* 1, 15.

God,^o but man fell and became subject to death.* But God, before the creation begat a pure and incorruptible Spirit, whom he called his Son† and whom to know the Sibyl enjoins.‡ The birth of this Son of God was foretold not only by the prophets but also by the Sibyl.§ He was to perform miracles;|| feed five thousand;¶ walk on the sea** and fulfil the law.†† The *Ecce Homo* form of Christ,‡‡ his sufferings,§§ burial and resurrection,||| is also foretold by the Sibyls. Being rejected by the Jews, the Gentiles take their place.¶¶ Signs are to precede the second coming of Christ,*** who will then set free the righteous and destroy the dominion of the wicked.††† At his coming "mortals shall break in pieces the images and all the wealth,"††† and "the works made by the hands of the gods shall be burnt up."§§§ The dead rise,|||| the wicked are sent to darkness in fire.¶¶¶ When the judgment is completed, the holy city, the new Jerusalem comes down upon earth, in which God himself will dwell with the righteous.****

Such is the use of the Sibyls, which Lactantius exhibits in his *Institutes*. We pass over his quotations in the treatise *De ira Dei*, as they merely tend to show what men should avoid in order not to provoke the anger of God, and the consequence thereof.

It must not be surprising that such an extensive use of the

^o*Proem.* 36–38; *Instit.* II. 12 (ch. 11 in Latin).

**Orac. Sib.* VIII. 260–262; *Instit.* II. 13 (12 in Latin).

†*Proem.* 5. 6; *Instit.* IV. 6. The reading in Lactantius varies somewhat from the text of the Sib. books. Friedlieb and Alexandre read χηνητῆρα βροτῶν; Lactantius ἡγήτορα θεῶν; *Orac. Sib.* III. 774.

‡*Orac. Sib.* VIII. 329.

||*Orac. Sib.* VI. 8; *Instit.* IV. 13.

|||*Or. Sib.* VIII. 272; *Inst.* IV. 15; VIII. 205–207.

¶*Or. Sib.* VIII. 275–278.

**VIII. 273, 274; VI. 13–15.

††VIII. 299, 300; *Inst.* IV. 17.

††VIII. 357; *Inst.* IV. 16.

§§VIII. 287–290, 292–294; 303, 304; VI. 22–24; *Inst.* IV. 18.

||||VIII. 305, 306, 312–314; *Inst.* IV. 19. ¶¶V. 249; *Inst.* IV. 20.

***VIII. 230; VII. 123; V. 348, 349; *Inst.* IV. 16; VII. 19.

†††V. 107–110; III. 652, 653; *Inst.* VII. 18.

†††VIII. 224; *Inst.* VII. 19.

¶¶¶VIII. 618? 722?

||||VIII. 741, 783, 742; VIII. 241, 242; 413–416; 81–83; *Inst.* VII. 20, 24.

¶¶¶IV. 40–43, 45, 46; *Inst.* VII. 23.

****V. 420, 421; III. 781–793, 619–623; V. 281–283; *Inst.* VIII. 24.

Sibyls exposed Christians occasionally to suspicion with respect to the Sibylline Books. From Origen* we learn that Celsus called some of his opponents "Sibyllists" for having regarded as a prophetess the Sibyl on whose testimony they relied, and he even went so far as to say that Christians had inserted in the Oracles "many and blasphemous things,"† without substantiating the vague charge. Lucian endeavored to ridicule these documents by means of parodies, found in the *Pseudo-Mantis* and *De Morte Peregrini*. And it is to this that Lactantius refers: "Some refuted by these testimonies are accustomed to have recourse to the assertion that these poems were not by the Sibyls, but made up and composed by our own writers. But he will assuredly not think this who has read Cicero and Varro, and other ancient writers, who make mention of the Erythraean and the other Sibyls, from whose books we bring forward these examples; and these authors died before the birth of Christ according to the flesh. But I do not doubt that these poems were in former times regarded as ravings, since no one then understood them. But this the Erythraean Sibyl already predicted, when she said:

"They will say that the Sibyl
Is mad, and deceitful: but when all things shall come to pass,
Then ye will remember me; and no one will say any longer,
Say that I, the prophetess of the great God, am mad."‡

We close with the celebrated acrostic, which is the most extraordinary of all the Sibylline fabrications. It is found in the second section of the eighth book of the Oracles, and it was cited in full as true by the Emperor Constantine in his *Oration to the Assembly of the Saints*§. Eusebius is the earliest ecclesiastical writer who mentions it. The first letters of these lines form the words Ἰησοῦς χρειστός Θεὸν ύιὸς σωτῆρ σιαυρὸς. It is to be observed that Augustine quotes twenty-seven versed only; and omits those which have reference to the cross. The same father also states, that when they were speaking about Christ,

**Contra Celsum* v §61. Opp. Tom 1 p. 621 (ed. Ben. Paris 1733).

†ibid. vii §57, p. 734.

‡*Orac. Lib. III 814-817: Inst. 4, 15.*

§Eusebius *De vita Constantini*.

Flaccianus, a very famous man, of most ready eloquence and much learning, produced a Greek MS., saying that it was the prophecies of the Erythræan Sibyl, in which he pointed out a certain passage that had the initial letters so arranged that those words Ἰησοῦς χριστὸς Θεὸν νίος σωτῆρ (i. e. Jesus Christ, the Son of God, the Saviour) could be read. Then he goes on and gives these verses, of which the initial letters yield that meaning, and says: 'But if you join the initial letters of those five Greek words, they will make the word *iχθύς*, that is "fish," in which word Christ is mystically understood, because he was able to live, that is, to exist, without sin in the abyss of this mortality, as in the depth of waters.||

We now subjoin the entire acrostic, which forms lines 217-250 of the eighth book of the Sibylline Oracles, in the English translation of the late Dr. Neale,¶ and which runs as follows:

"Judgment at hand, the earth shall sweat with fear:

Eternal king, the Judge shall come on high:

Shall doom all flesh: shall bid the world appear

Unveiled before his Throne. Him every eye

Shall, just or unjust, see in majesty.

Consummate time shall view the Saints assemble

His own assessors: and the souls of me

Round the great judgment-seat shall wait and tremble

In fear of sentence. And the green earth then

Shall turn to desert: They that see that day

To moles and bats their gods shall cast away.

Sea, earth, and heaven, and hell's dread gates shall burn:

Obedient to their call, the dead return:

Nor shall the judge unfitting doom discern.

Of chains and darkness to each wicked soul:

For them that have done good, the starry pole.

Gnashing of teeth, and woe, and fierce despair

Of such as hear the righteous Judge declare

Deeds long forgot, which that last day shall bare.

||August. *De Civitate Dei* xviii, 23.

¶*Christian Remembrancer*, October 1861, p. 287; *Essays on Liturgiology* (London 1863) p. 321. sq.

Then, when each darkened breast He brings to sight,
Heaven's stars shall fall; and day be changed to night;
Effaced the sun-ray, and the moon's pale light.

Surely the valleys He on high shall raise:
All hills shall cease, all mountains turn to plain:
Vessels shall no more pass the watery ways:
In the dread lightning parching earth shall blaze,
Ogygian rivers seek to flow in vain:
Unutterable woe the trumpet blast,
Re-echoing through the ether, shall forecast.

Then Tartarus shall wrap the world in gloom,
High chiefs and princes shall receive their doom,
Eternal fire and brimstone for their tomb.

Crown of the world, sweet wood, salvation's horn,
Rearing its beauty, shall for man be born:
O wood, that Saints adore, and sinners score!
So from twelve fountains shall its light be poured:
Staff of the Shepherd, and victorious sword."

After the time of Augustus less weight was attached to the Sibylline verses in Christian schools. But says the late Dean Stanley "when Thomas of Celano composed the most famous hymn of the Latin Church he did not scruple to place the Sibyl on a level with David;"* and when Michel Angelo adorned the roof of the Sistine chapel, the figures of the weird sisters of pagan antiquity are as prominent as the seers of Israel and Judah. Their union was the result of the bold stroke of an Alexandrian Jew; but it kept alive, till the time when comparative theology claimed for the old creeds of the world their just rights, the idea which a more isolated theology overlooked, that those rights existed and must not be ignored."†

*He evidently refers to

"Dies ira, dies illa,
Solvet saeculum in favilla,
Teste David cum Sibylla.

†*Lectures on the Jewish Church* iii p. 312, New York 1877.

ARTICLE VII.

LITERARY INTELLIGENCE.

ENGLISH.

BIBLICAL AND THEOLOGICAL.—*A Commentary on St. Paul's Epistle to the Galatians*, by Jos. A. Beet. *Sermors*, by Noah H. Schenck, D.D. *Communion Memories*, the Record of some Sacramental Sundays, by J. R. Macduff, D.D. *Sermons* by Bishop Matthew Simpson of the Meth. Epis. Church edited by Geo. R. Crooks, D. D. *The Scientific Obstacles to Christian Belief*, Boyle Lectures 1884, by Geo. H. Curteis, M. A. *Assyriology*, its Use and Abuse in Old Testament Study, by Francis Brown. *Prophecy and History in Relation to the Messiah*, by Alfred Edersheim, M. A. Oxon., D. D., Ph. D. *Philosophic Thought in All Ages*, or the Bible Defended from the Standpoint of Science, by Lawrence S. Benson, introduction by Rev. Howard Crosby, D. D. *The Old Testament Prophecy of the Consummation of God's Kingdom*, traced in its historical development, by C. Von Orelli, translated by the Rev. J. S. Banks. *Encyclopaedia of Theology*, by Dr. J. F. Räbiger, translated with additions to the history and literature by the Rev. John McPherson, M. A., Vol. II. *A Manual of Bible History in Connection with the General History of the World*, by the Rev. Wm. G. Baikie, D. D., LL. D. *The People's Bible*, Discourses upon Holy Scripture, by Jos. Parker, D. D. *Is it Possible to Know God*, by the Rev. J. J. Lias. *An Examintion of the Science of Religion*, as expounded by Prof. Max Müller, by the Rev. G. Blencowe. *Recent Egyptological Research in its Biblical Relation*, by the Rev. H. G. Tomkins. *Buddhism in Relation to Christianity*, by Richard Collins, M. A. *The Atonement of Christ*, by J. M. Pendleton, D. D. *The Influence of the Apostle Paul on the Development of Christianity*, by Otto Ffleiderer, D. D., Prof. of Theology in the University of Berlin, translated by J. Frederick Smith. *Christian Unity and Christian Faith*, a series of discourses delivered in St. George's Church, St. Louis, by ministers of various churches. *Prayer and its Remarkable Answers*, by Wm. W. Patton, D. D., LL. D. *Theological Encyclopaedia and Methodology* based on Hagenbach and Krauth, by Revere F. Weidner, M. A. Prof. of Theology in the the Theological Seminary of the Scandinavian Evan. Lutheran Agustana Synod at Rock Island Ill., Part I. Introduction and Exegetical Theology. *First Principles of the Reformation*, or The Ninety-five Theses and the three Primary Works of Martin Luther, translated into English, edited with historical and theological Introductions by Henry Wace, D.D., and C. G. Buchheim, Ph. D.,—see

notice. *The Sabbath for Man*, a Study of the Origin, Obligation, History, Advantages, and Present State of Sabbath Observance, with special reference to the Rights of Working-men, by Rev. W. F. Crafts, A. M.—see notice. *The Ante-Nicene Fathers*, translations of the Writings of the Fathers down to A. D. 325 vol. II.—The Christian Literature Publishing Co.

SCIENTIFIC AND PHILOSOPHICAL.—*Hegel's Aesthetics*, a Critical Exposition, by John S. Kedney, S. T. D. *The Nature of Mind and Human Automatism*, by Morton Prince, M. D., of the Boston City Hospital—an attempt to explain mind as a physical process. *Collected Essays in Political and Social Science*, by Wm. G. Sumner, Prof in Yale College. *The Errors of Evolution*, an Examination of the Nebular Theory, Geological Evolution, The Origin of Life, and Darwinism, by Robert Patterson, author of "The Fables of Infidelity," edited with an Introduction by H. L. Hastings of the *Christian*, Boston. *The New Materialism*, by Lionel S. Beale, F. R. S. *On the Absence of Real Opposition between Science and Revelation*, by Prof G. G. Stokes, M. A., F. R. S. *An Examination of Mr. Herbert Spencer's Theory of the Will*, by the Rev. W. D. Ground. *The Theory of Evolution as Taught by Haeckel and Held by His Followers*, Examined and Shown not to be Proven, by Joseph Hassell. *The Origin of Man*, by the Ven. J. W. Bardsley, M. A. Archdeacon of Warrington. *Remarks on Climate in Relation to Organic Nature*, by Surgeon General C. A. Gordon, M. D., C. B. *Notes on Prehistoric Man in Egypt and the Lebanon*, by J. W. Dawson, C. M. G., LL. D. *The Common Sense of the Exact Sciences*, by the late Wm. K. Clifford.

HISTORICAL AND BIOGRAPHICAL. *History of the Negro Race in America*, by Geo. W. Williams. *History of the Huguenot Emigration to America*, by Charles W. Baird D. D., two vols. *Dictionary of National Biography* (English) edited by Leslie Stephens, vol. II. Annesley—Baird. *American Presbyterianism*, its origin and early history, by Charles A. Briggs D. D. *Lives of Greek Statesmen*, by the Rev. Sir George W. Cox, Bart. M. A. *Samuel Adams*, by Jas. K. Hosmer, Professor in Washington University, St. Louis, Mo. *An Inglorious Columbus*, or Evidence that Huui Shan and a Party of Buddhist Monks from Afghanistan discovered America in the fifth Century, A. D., by Edward P. Vining. *The History of the Christian Church during the Middle Ages*, by Philip Smith, B.A., author of "Students O.T. History." *Victor Hugo and His Time*, by Alfred Barbou, illustrated. *Historical Account of the Work of the American Committee of Revision of the Bible*, prepared from the documents and correspondence of the Committee. *Life of Edward Thompson*, D. D., LL. D., late a Bishop of the Meth. Epis. Church, by his son, the Rev. Edward Thompson M. A. *Babylonian Cities*, by Hormuzed Rassam, Esq. *Chaplain Smith and the Baptists*, by R. A. Guild, LL. D.,—see notice. *A History of the People of*

the United States from the Revolution to the Civil War, by John Bach McMaster, vol. II. *Studies in Russia*, by Aug. J. C. Hare, author of "Walks in Rome," etc. *The Constitutional and Political History of the United States*, by Dr. H. Van Holst, Prof. of the University of Freiburg, translated from the German by John J. Lalor.

MISCELLANEOUS.—*Husband and Wife*, or The Theory of Marriage and its Consequences, by Geo. Zabriskie Gray, D. D., with an introduction by the Right Rev. F. D. Huntington, D. D. *Democratic Government*, a Study of Politics, by Albert Stickney. *Prose Writings of Nathaniel P. Willis* selected by Henry A. Beers. *Plutarch on the Delay of Divine Justice*, translated with an Introduction and Notes, by Andrew P. Peabody. *A Popular Manual of English Literature*, containing Outlines of the Literature of France, Germany, Italy, Spain, U. States of America, with Historical, Scientific, and Art Notes, by Maude Gillette Phillips, in two vols.

GERMAN.

THEOLOGICAL.—The third edition of Philippi's *Kirchliche Glaubenslehre* has reached the first part of Vol. IV., containing "Die Lehre v. der Erwählung u. v. Christi Person." Edited by Prof. F. Philippi, pp. 490, Gütersloh, 1885. *Die Wissenschaft der Christlichen Lehre*, von dem evangelischen Grundartikel aus im Abriss dargestellt. 1. Heft. Einleitung und Apologetik. 2. Heft, Dogmatik. Prof. Dr. Martin Kähler, pp. 460, Erlangen, 1883-'84. Philippi's *Symbolik*. Akademische Vorlesungen, published by Pastor Dr. Ferd. Philippi, pp. 464, Gütersloh, 1883. *Der Glaube an die Unsterblichkeit nach seinem Einfluss auf das sittliche Leben*, Pastor E. Fischer, pp. 93, Gotha, 1884. A clever little volume which may be cordially commended to cultured skeptics. *Die Kirche*. Ihre biblische Idee und die Formen ihrer geschichtlichen Erscheinung in ihrem Unterschiede von Sekte und Härese. Eine dogmatische und dogmengeschichtliche Studie. Prof. Dr. Herman Schmidt, pp. 267, Leipsic, 1884. The second edition of Zöckler's *Handbuch der theologischen Wissenschaften in encyclopädischer Darstellung* has reached the third volume. Systematic Theology, pp. 388, Nördlingen, 1885. Chemnitz's *Examen Concilii Tridentini*, Deutsch bearb. von Diak. R. Bendixen in Verbindung mit D. Chr. E. Luthardt, pp. 487, Leipsic, 1884. O for an English translation of this ablest defence of Protestantism! Biederman's *Christliche Dogmatik* (2 vols.) is being brought out in a new and enlarged edition. 1. Bd.: Der principielle Thl., pp. 382, Berlin, 1884.

BIBLICAL.—A very valuable "*Psalmen-Register*, angeordnet nach deren Inhalt," is published by the Evangel. Verein, Frankfort a-M., 1883. It will prove a valuable aid in the public and private use of the Psalms and is adapted to every collection of the Psalter. *Der Prediger über den Wert des Daseins*, Wiederherstellung des Textes, Uebersetzung und Erklärung. Gustav Bickell, pp. 112, Innsbruck, 1884. A rich contribution to the study of Ecclesiastes. *Das Lehrsystem im Römerbrief*. Past. prim. Otto Lorenz.

pp. 187, Breslau, 1884. *Der erste Thessalonischerbrief neu erklärt. Nebst einem Excurs über den zweiten gleichnamigen Brief.* Prof. Paul Schmidt, pp. 128, Berlin, 1885.

HISTORICAL.—Leop. V. Ranke's *Weltgeschichte*, 1-3 Aufl. 4. Thl. in 2 Abtheilungen, Das Kaiserthum in Constantinopel und der Ursprung romanisch-germanischer Königreiche, pp. 445, 368, Leipsic, 1883. *Luther und Aristoteles.* Prof. Dr. Friedr. Nitzsch, Festschrift zum 400 jährigen Geburtstage Luther's, pp. 51, Kiel, 1883. *M. Luther's ungedruckte Predigten aus den J. 1528 bis 1546.* Andreas Poach's handschrifl. Sammlung. Published for the first time from the original, by G. Buchwald, 4 vols., vol. I. Predigten aus den J. 1528, 1529, 1530. 1. Hälfte, pp. vii, li, 176, Leipsic, 1884. *Der Reformator Johann Wicklif als Bibelübersetzer.* W. Bender, Eine historische Studie, pp. 68, Mayence, 1884. *Melanthon's Arbeiten im Gebiete der Moral.* Dr. C. Luthardt, pp. 62, Leipsic, 1884. *Lehrbuch der biblischen Geschichte Alten Testaments.* Prof. Dr. A. Köhler, 2 Hälfte. 1 Thl. 3 Lfg. pp. 267-473, Erlangen, 1884. *Das Leben und die Lehre des Muhammed.* Ludolf Krehl, I. Thl. Das Leben, pp. 384, Leipsic, 1884. *Quellen und Forschungen Zur Geschichte der Reformation,* Prof. Dr. Thdr. Brieger, Aleander und Luther, 1521. 1. Abtheilung, pp. 315, Gotha, 1884. It contains the complete Aleander Dispatches and Untersuchungen über den Wormser Reichstag, where Aleander drew up the Imperial Ban. *Johann Hinrich Wichern.* Sein Leben und Wirken. From MSS. remains and contributions of the family. Friedr. Oldenberg, IV. u. V. Buch, pp. 349-602, Hamburg, 1884. *Protestantische Beleuchtung der römischen Angriffe auf die evangelische Heidemission.* Ein Beitrag zur Characteristik ultramontaner Geschichtsschreibg. G. Warnecke, 1. Hälfte, pp. 233, 2. Hälfte, 235-509, Gütersloh, 1885. The reader of the QUARTERLY may expect in the next issue the translation of important extracts from this timely defence of Protestant missions. *Luther's Stellung zu den öcumениchen Symbolen.* Prof. Dr. Ferd. Kattebusch, pp. 61, Giessen, 1883. Delivered on the occasion of the Luther Jubilee at the University of Giessen. *Der Briefwechsel des Justus Jonas.* 1. Hälfte, Collected and edited by Dr. Gustav Kawerau, pp. 447, Halle, 1884. *Luther und der evangelische Gottesdienst.* Pfr. Privatdoc. Friedr. Spitta. A Lecture, pp. 40, Halle, 1884. A brochure of extraordinary interest to those who make a study of Liturgies in connection with the prospective adoption of a "Common Service." *Zwingli and Erasmus.* Eine reformationsgeschichtliche Studie. Pfr. J. M. Usteri, pp. 39, Zurich, 1885. *Luther's 95 Thesen und ihre dogmenhistorischen Voraussetzungen.* Dr. Ed. Bratke, pp. 333, Göttingen, 1884. *Martin Luther.* Eine Biographie. Prof. Thdr. Kolde. Vol. I, pp. 1-396, Gotha, 1884. This first volume concludes with the Edict of Worms. An eminent German critic says: "It is the book which is to be commended to an artist who is engaged upon studies for a plastic monument of Luther." *Geschichts- und Lebensbilder aus der Erneuerung des religiösen Lebens in den Befreiungskriegen.* Gen. Supt. Dr. Wilh. Baur.

Vol. II. of the fourth edition greatly enlarged, pp. 480, Hamburg, 1884. *Nicolaus Copernicus*. Leop. Prowe, 2 vols, in 3 parts, pp. 413, 576, 552, Berlin, 1883-84. *Johann Georg Müller*, Dr. Theol. Prof. und Oberschulherr, Johannes von Müller's Bruder und Herder's Herzensfreund, with portrait, Dek. Carl Stokar, pp. 430. Basel, 1885. *Indogermanischer Volnglaube*. Ein Beitrag Zur Religionsgeschichte. W. Schwartz, pp. 280, Berlin, 1885. *Lehrbuch der Kirchengeschichte für Studierende*. Dr. J. H. Kurtz. This is the 9th edition, thoroughly revised, of the author's great work on Church History, 2 vols., each containing two parts, pp. 341, 323, 337, 344, Leipsic, 1885. *Geschichte der Christlichen Sitte*. Part II., Die Katholische Sitte der alten Kirche. Lic. Dr. H. J. Bestmann, pp. 129-711, Nördlingen, 1885. *Dr. Martin Luther's Leben, Thaten und Meinungen*, auf Grund reichlicher Mitteilungen aus seinen Briefen und Schriften dem Volke erzählt. "Paul Martin." Vol. I., 2d edition, pp. 772, Neusalza i. S., 1884. *Luther's Bekanntschaft mit den alten Klassikern*. Ein Beitrag Zur Lutherforschung. Dr. Osw. Glob. Schmidt, pp. 64. Leipsic, 1883. The 400th Anniversary of Bugenhagen's birth has brought out several biographies; one by Zitzlaff, pp. 143, Wittenberg, 1885, one by Knauth, pp. 79, Berlin, 1885. *Die Kunst im Zusammenhang mit der Culturentwicklung und die Ideale der Menschheit*. A new, enlarged and thoroughly revised edition. Vols. I-IV. Leipsic, 1877-84.

MISCELLANEOUS.—*System der Christlichen Sittlichkeit*. Prof. Dr. Fr. H. R. Frank. 1. Hälfte, pp. 448, Erlangen, 1884. A most able work by the ablest theologian of Germany. *Der Eid und der Moderne Staat*. Pfr. K. Hartlieb. Eine theologische Studie, pp. 72. Heilbronn, 1884. *Die Wunderthaten d. Herrn, Zum Erweise d. Glaubens erwogen*. F. L. Steinmeyer, pp. 166, Berlin, 1884. *Tägliche Hausandachten in Schriftbe trachtung u. Gebet Auf alle Tage im Jahre*. H. A. Haller, pp. 548, Reval, 1884. *Das Gotteshaus im Lichte der deutschen Reformation*. Dec. Karl Lechler, pp. 92, Heilbronn, 1883. *Neue Christoterpe*. Ein Jarhbuch hrsg. von Rud. Kügel, Wilh. Baur and Emil Frommel unter Mitwirkung, &c., pp. 388, Bremen, 1885.

ARTICLE VIII.

NOTICES OF NEW PUBLICATIONS.

FUNK & WAGNALLS, NEW YORK.

The Sabbath for Man. A Study of the Origin, Obligation, History, Advantages and Present State of Sabbath Observance, with special reference to the Rights of Working-men. Based on Scripture, Literature, and especially on a Symposium of Correspondence with Persons of all Nations and Denominations. By Rev. Wilbur F. Crafts, A. M. Author of "Successful Men of To-day," "Must the Old Testament Go?" "Rhetoric made Racy," etc. 1885. pp. 638.

This welcome book gives a treatment of the Sabbath question as a living question of our day. It is a question of world-wide importance, and involves the welfare of men in all the relations and interests of life. The author begins by raising the inquiry whether the Sabbath is surrendered, and shows that it is not. Passing to the question whether it is imperiled, he consents that it is, and points out the perils from Legislatures, the perils from Courts, the perils from enforcement and non-enforcement of laws, perils from national habit of law-breaking, and from the demoralization of Continental Sunday. He goes on to show the consistency of Sabbath Laws with liberty, discusses the subjects of Sunday Trains, Sunday Mails and Sunday Newspapers, and what degree of Sabbath observance can be realized in 19th century cities. Then comes up the question: What can be done by Christians for the improvement of Sabbath observance, in all the various relations in which they may properly wield their influence. The author has brought together an immense amount of information and illustration on this high subject, and the volume forms an earnest and impressive appeal for the firm maintenance of the Christian Sabbath as of original and permanent divine obligation and necessity for the religious, moral and social welfare of the race.

An appendix is added giving a large amount of related information, among other things references to the literature of the subject. This is defective, so far, at least, as the discussions of the Sabbath question in our Lutheran Church is concerned. Dr. Bergstresser's Art. in the EVAN. REVIEW, vol. XIV., is mentioned. No reference, however, is made to Dr. Krauth's exposition of the teaching of our Church in vol. VIII., nor to any of the other articles in which the doctrinal and practical relations of the Sabbath question have been set forth in the LUTH.

QUARTERLY—although the author had Poole's Index, including the unpublished supplement, in his hands.

The volume is fresh and vigorous, and deserves, as it will doubtless find, a wide circulation.

CHARLES SCRIBNER'S SONS, NEW YORK.

For Sale by J. B. Lippincott & Co., Phila.

ΔΙΔΑΧΗ ΤΩΝ ΔΩΔΕΚΑ ΑΠΟΣΤΟΛΩΝ. Teaching of the Twelve Apostles, recently discovered and published by Philotheos Bryennios, Metropolitan of Nicomedia. Edited with a Translation, Introduction and Notes, by Roswell D. Hitchcock and Francis Brown, Professors in Union Theological Seminary, New York. A New Edition, revised and greatly enlarged. 1885. pp. cxv., 85.

This new edition of the The Teaching comes with all the marks of the scholarly industry and thoroughness of its able editors. After the first edition, prepared in haste, March 17-25, 1884, they went to work in earnest, careful research into all the questions suggested by the treatise. The result of their labors is here given, in sections which treat of the Jerusalem Codex in which the MS. of the Teaching was found, the Integrity of the Text, the History of the treatise in the Early Church, The Modern Discussions before Bryennios, the Sources of the Teaching, the Arrangement of its matter, its Purpose and Scope, its Doctrine, the Constitution of the Church according to its statements, the Date and Place of Composition, Peculiarities of the Codex, and the Printed Texts. This introductory information and discussion are followed by the Teaching itself, in Greek and English, with notes, and an appendix giving a digest of the literature which the Treatise has called forth. In short the volume furnishes on every point the information which will enable the reader to form a clear and just conception of the significance and value of this newly discovered and important Manuscript. Our ministers and students can find no better volume on the subject.

HARPER & BROTHERS, NEW YORK.

For Sale by J. B. Lippincott & Co., Phila.

A Popular Manual of English Literature by Maude Gillette Phillips.

It is generally felt that anyone attempting to give a general view of English Literature is venturing upon forbidden ground, for it has long been supposed that the work by Taine upon this subject was well-nigh incomparable and scarcely capable of improvement. But to suppose that that treatise, however able and discriminating it may be, is absolutely perfect, is a grave mistake. About two years ago there was given to the public a work upon English Literature by Welsh, which while inferior in some respects to that of Taine, far surpasses it in the manner of treating the subject. The work now before us was designed for the threefold purpose of School Manual, a Guide to the General Reader

and as a Book of Reference. The aim of the treatise is to give a concise, critical and philosophical review of the field of English Literature. The subject is divided into ten ages or periods, each of which is taken up and carefully examined. Each is introduced by a general survey of its chief features—of the tastes and ideas dominating it. After this cursory, but by no means superficial glance, its brightest luminaries are separately taken up, their lives, manners, modes of living and chief productions analyzed. Many minutiae are given; for the author concieves that to thoroughly appreciate the writings of an individual, an intimate acquaintance with his daily life and manners is necessary.

The author, however, does not confine herself merely to the realm of English Literature, but in connection with each of the ten ages, gives an account of the contemporary European literature, or whatever school of it may then be guiding and directing the thought of the world. This feature she happily expresses as the "*right and left*" of the various ages. Thus anyone ignoring the philosophical movements in Germany during the latter part of the eighteenth and the beginning of the nineteenth centuries, would fail to understand and appreciate the English literature of to-day. In nearly all departments of thought for the last hundred years Germany has led the van. The literateurs of the Elizabethan age bowed to the supremacy of Italian taste and influence. Thus to confine one's self to the national literature is to lose the philosophy of the whole subject. The author has made an innovation on the usual manner of treatment by introducing many sharp and incisive criticisms of the writings of our literary giants. These criticisms, coming from the pens of some of the keenest masters in the critic's art aid the general reader in forming a correct estimate of the weight, importance and influence of the various authors.

As a text-book this work surpasses any¹ we have yet seen. The estimates of individuals and their writings are generally sober, impartial and just. The matter is systematically and logically arranged, thus presenting the whole subject as a unit.

Under the discussion of "*Milton*" the author has made some three or four extracts from the work of Prof. Himes, of Pa. College, on "*Paradise Lost*," together with his diagram of Milton's Hell. This is a just recognition of merit. Prof. Himes has given years of study to the great master-piece of Milton and his judgment should and does have great weight.

Sermons by Bishop Matthew Simpson of the Methodist Episcopal Church edited from shorthand reports by George R. Crooks, D. D. pp. 454-1885.

Many who have heard of the great eloquence of Bishop Simpson will be disappointed when they read these discourses. Eloquence is here, indeed, but not that species of it, which consists in florid rhetoric, burn-

ing pathos, striking originality or, forsooth pretentious profundity. These sermons are of the kind which the common people hear gladly. Their eloquence is of that sterling character which is marked by great simplicity and naturalness of style and at the same time possesses such freshness and intensity of thought as must have held the most intelligent audiences in wrapt attention.

It is cheering to know the Bishop's great fame as a pulpit orator rested on productions of this quality. And it is well that young ministers, especially, should learn what after all are the merits of our great preachers. Let them follow such models as Bishop Simpson. If they acknowledge the need of aids in their pulpit preparation let them procure this volume and learn the secret of the success achieved by one who has often been regarded as without a superior in the American pulpit.

Oats or Wild Oats? Common-Sense for Young Men. By J. M. Buckley, LL. D. Author of "Two Weeks in Yosemite," "Christians and the Theatre," "Supposed Miracles," etc. pp. 306. 1885.

At the head of the religious press in this country stands confessedly the name of Dr. J. M. Buckley, the editor of "The Christian Advocate." A writer of sterling common-sense, of great practical force, of pointed wit, encyclopædic learning and heroic courage, he speaks with something like authority on every subject touched by his pen. The present volume is made up mainly of papers originally published as editorial articles and prompted by letters asking advice upon various subjects. He perceived the uncertainty of opinion and instability of action by which many are affected, and with the heart of a father and the wisdom of a practical philosopher, and the spirit of friendly conversation he gives earnest counsel to all who are about to determine upon their life pursuit or calling. Scarcely any conceivable business, vocation or profession is overlooked. The student, the mechanic, the farmer, the physician, the dentist, the banker, the lawyer, the civil engineer, the railroad employee, the broker, the insurance agent, the minister—whatever employment young men may think of entering—all receive a degree of information and a measure of counsel as if the author had studied and followed each of these pursuits as his own specialty. He is familiar not only with the general laws of all business and administration but apparently with all the special and diversified features of every calling.

We have taken a peculiar interest in his golden advice to young preachers, and his analysis of a call to the ministry, and admired his sound views touching his own profession, but the insurance agent, the railroad men, the brokers and the farmers will probably recognize as much familiarity with the varied phases of their employment and find the author thoroughly posted in the elements that secure success in

their respective work. He must have been at great pains to inform himself upon all these practical subjects and doubtless conferred with acknowledged masters in the various vocations which he treats.

Of course such general subjects as health, morals, self-improvement, economy, society and amusements are also ventilated, and that with the same absence of fanaticism, theorizing and tyronism which mark the rest of the volume. The work ought to be in the hands of every young man who aspires to success in some calling. We firmly believe that to any one who follows the counsels here given success is assured.

American Political Ideas viewed from the standpoint of Universal History. Three Lectures delivered at the Royal Institution of Great Britain in May 1880. By John Fiske. pp. 158. 1885.

The chief apostle of Evolution in America presents the public in this volume with the application of this hypothesis to the political ideas of which our Republic forms the grandest and most perfect embodiment. The preservation of local self-government with representative and federal sovereignty, the great underlying idea of union *and* independence, is traced to its primeval roots, through the Dutch and Swiss Federations, the ineradicable traditions of local self-government in England shown in the survival of the free village community, the *Mark-motes* of the ancient Teutons, and thence back to the rudimentary organization of the clan in pre-historic Aryan antiquity, the most primitive forms of which are found at the present day in Russia and Hindustan, in both of which countries the decisions of the Village Assembly or Village Elders as to laws and customs admit of no appeal.

A most interesting contrast is drawn between the embryonic growth of political society in Greece and Rome and that among the ancient Teutons. In the former is witnessed the aggregation of clans into tribes and the confederation of these into cities, in the latter the clan is evolved into the Shire, out of which grew the Shire-motes and county assemblies. From this fundamental difference between the two systems are drawn consequences of enormous importance to the whole history of European civilization.

The significant contrast between English and French political ideas is sketched in bold lines, with the fundamental difference in their systems of colonization in which the former have achieved magnificent success while the latter have experienced uniform failure. Bureaucracy cannot compete with the town-meeting. No people can plant beyond the sea a self-supporting colony, unless it has retained intact the power of self-government at home. To the self-government of England Mr. Fiske ascribes "that boundless vitality which has given to men of English speech the uttermost parts of the earth for an inheritance." This truth was first demonstrated by the conquest of Canada, and the triumph of Wolfe, he holds, "marks the greatest turning-point as yet discernible in modern history."

In the final lecture entitled "Manifest Destiny," it is argued that the formation of great political aggregates in which the parts retain their local and individual freedom is destined to become the controlling political principle of the world, that the English race, which has maintained this principle must become the dominate race, that in due course of time it will become as desirable for the States of Europe to enter in a federal union as it was for the States of North America a century ago, the whole of mankind constituting politically one huge federation, each little group managing its local affairs in entire independence while the great questions of international interest, whose adjudication has heretofore been accomplished by brute force and the wretched business of warfare, will be amicably settled "in the parliament of man and the federation of the world."

As in the case of his recent work on "The Destiny of Man," this unbeliever in Revelation landed by his evolutionary processes in the belief of immortality "as a supreme act of faith in the reasonableness of God's work," so here from purely historical premises he ends with the convictions and hopes inspired by Christianity of the future of this earth, "the picture of a world covered with cheerful homesteads, blessed with a Sabbath of perpetual peace."

AMERICAN BAPTIST PUBLICATION SOCIETY, PHILADELPHIA.

Chaplain Smith and the Baptists, or Life Journals, Letters, and Addresses of the Rev. Hezekiah Smith, D. D., of Haverhill, Mass. 1737-1805—by Reuben Aldridge Guild, LL. D., Librarian of Brown University, Member of the American Antiquarian Society, etc.

This volume is composed of extracts from the diary of Rev. Hezekiah Smith, together with comments and historical additions by Dr. Guild. Dr. Smith was a prominent figure among the Baptists of a century ago, and this work abounds in information as to the early persecutions and struggles of that denomination—thus the book becomes a valuable addition to the historical literature of the Baptist Church. The chief merit of the work, however, is the light it throws upon events in our War of Independence. Three whole chapters are devoted to extracts from Dr. Smith's Journal during his service as chaplain in the army. He was present at many of the important engagements of the war, including Bunker Hill, the siege of Boston, the surrender of Burgoyne, etc.,—was intimately acquainted with Washington, Gates, Schuyler and others of the men prominent in our early history. The extracts, written amidst the scenes of which they tell, and the author himself an actor in them, it is safe to conclude, faithfully portray the feelings of the brave men who achieved for us our freedom and liberty. The book is gotten up in an attractive style, and the antiquarian will find a rich fund of information in its pages, for there are many incidents contained in it which are here given to the public for the first time.

The Atonement of Christ. By J. M. Pendleton, D. D. pp. 173.

This little volume on the great doctrine of the atonement is a clear and vigorous statement and vindication of the teaching of the Scriptures as understood and confessed in the orthodox theology of the Church. It discusses, in a popular way, the Nature, the Necessity, the Value, the Extent and the Results of the atonement. The atonement is defined to be "the expiation of sin through the obedience and death of the Lord Jesus Christ." "The central idea of the atonement is that of satisfaction." The personal sinlessness of Jesus is, of course, properly included as a necessary fact in His atoning work—the "just" suffering for the "unjust." It seems strange that Dr. Pendleton should misunderstand Luther as meaning, in his comments on Gal. 3:13, anything inconsistent with this pure, undefiled sinlessness of Christ in his own intrinsic character. Luther's language is indeed strong, and some sentences, if taken alone, could be perverted into the idea alleged against him, but the connection and distinct qualifying statements show that it is to be taken as only his vigorous way of asserting the reality and thoroughness with which the Saviour vicariously bore the sins of men. "Christ," says Luther, "was innocent as concerning His own person." Dr. Pendleton mistakes the great Reformer, and does him injustice. It is to be hoped that in future editions he will revise his statement. Apart from this, we have been greatly pleased with the book. It is in the interest of scripture truth and sound theology.

LUTHERAN PUBLICATION SOCIETY, PHILADELPHIA.

First Principles of the Reformation, or The Ninety-five Theses and the three Primary Works of Dr. Martin Luther. Translated into English. Edited with Theological and Historical Introductions by Henry Wace, D. D., Prebendary of St. Paul's, Preacher of Lincon's Inn, Principal of King's College, London, Chaplain of the Archbishop of Canterbury, and C. A. Buckheim, Ph. D., Prof. of the German Language and Literature in King's College, London. With a Portrait. pp. 245. 1885.

Among the books brought out by the recent quarto-centenary of Luther's birth, this volume, now issued in this country exclusively through the Lutheran Publication House, is amongst the most important. It gathers together, with the Ninety-five Theses, the three Great Reformation Treatises of Luther, which, examined now, are found to have at the very beginning of that grand movement involved all its great principles and determined its course. Of the Treatise on Christian Liberty, the Address to the German Nobility, and the Treatise on the Babylonish Captivity of the Church, Prof. Wace says: "As is well understood in Germany, it is in these that the whole genius of the Reformer appears in its most complete and energetic form. They are bound together in the closest dramatic unity. They were all three produced in the latter

half of the critical year 1520, when nearly three years' controversy, since the publication of the Theses, on Oct. 31, 1517, had convinced Luther of the falsehood of the Court of Rome, and the hollowness of its claims; and they were immediately followed by the bull of excommunication in the Winter of the same year and the summons of the Diet of Worms in 1521. * * * Their maturity is proved by the completeness and thoroughness with which the questions at issue are treated. An insight into the deepest theological principles is combined with the keenest apprehension of practical details. In the Treatise on Christian Liberty we have the most vivid of all embodiments of that life of Faith to which the Reformer recalled the Church and which was the mainspring of the Reformation. In the appeal to the German Nobility he first asserted those rights of the laity, and of the temporal power, without the admission of which no reformation would have been practicable, and he then denounced with burning moral indignation the numerous and intolerable abuses which were upheld by Roman authority. In the third Treatise, on the Babylonian Captivity of the Church, he applied the same cardinal principles to the elaborate sacramental system of the Church of Rome, sweeping away by means of them the superstitions with which the original institution of Christ had been overlaid, and thus releasing men's consciences from a vast network of ceremonial bondages. The rest of the Reformation, it is not too much to say, was but the application of the principles vindicated in these three works."

These three works, with the Theses, thus become so grandly historic, should be in the hands of all the English-speaking world. They are here given in a good translation, with fitting introductory statement by able and scholarly men. In an American Preface, Dr. J. G. Morris has pointedly and effectually corrected the only statement of the English editors that needed correction—on the subject of ‘consubstantiation’—and rightly guarded against a possible misconception of Luther’s relation to the mode of baptism. The whole work is one in whose publication we rejoice.

H. B. GARNER, PHILADELPHIA.

Theological Encyclopædia and Methodology. Based on Hagenbach and Krauth. By Revere Franklin Weidner, M. A., Professor of Theology in the Theological Seminary of the Scandinavian Evangelical Lutheran Augustana Synod at Rock Island Ill., author of “Commentary on Mark,” etc.; Member of the American Oriental Society; Member of the Society of Biblical Literature and Exegesis, etc. Part I. Introduction and Exegetical Theology. pp. 184. 1885.

The author has prepared this book to meet the wants of theological students, and publishes it because he wishes to use it as a text book in his classes instead of delivering oral lectures. It aims to present a summary view of what is embraced in theological knowledge. In its preparation Prof. Weidner, as stated in the Preface, has made free use

of the manuscript lectures of Dr. C. P. Krauth, late Norton Professor of Theology in the Lutheran Theological Seminary in Philadelphia. The lectures of Dr. Krauth were based on Hagenbach.

After the general introduction covering 36 pages, giving a definition of the science and a preliminary view of matters connected with theological study, the volume is divided into two parts—the first showing the relations of theological encyclopaedia to other sciences, and indicating the various tendencies in it, the second treating of Exegetical Theology.

The author's plan contemplates a complete outline view of the subject. His definitions and statements are brief, clear and discriminating. It will prove admirably adapted to the work of the theological classroom. A feature of special value, which will be found useful by ministers in general, is found in the lists of books, or select literature, given in connection with each branch or aspect of the subject. These lists form a large part of the volume and are made with excellent discrimination. The whole work pleases us very much, and we shall be glad to see the three additional volumes or parts promised on Historical Theology, Systematic Theology, and Practical Theology.

ANSON D. F. RANDOLPH & CO., NEW YORK.

The Pattern in the Mount and other Sermons by Charles H. Parkhurst, D. D., Pastor of the Madison Square Church, New York. pp. 254.

This little volume of sermons introduces you to a man of evident intellectual force, a strong thinker, a vigorous, pungent, eloquent preacher. Every page abounds in striking and suggestive utterances. For the careful and grounded reader it is a stimulating work. What it may prove to the ill-instructed is another matter. Dr. Parkhurst, it is clear, does not care to sail his ship over the old and familiar course. He champions a "progressive theology," and that very much after the fashion of his liberal confrères. We can get the new theology only by abandoning the old. "Every new and deeper glimpse we gain of the hidden things *renders obsolete our past glimpses.*" We are not to be enriched in the knowledge of the truth but impoverished. The old treasures are to be thrown away and then we are to dive for new ones. This may in the end turn out to be a very decisive test of the so-called advances made in theology. Whatever is incompatible with the old is thereby proven to be false.

In still another respect does Dr. Parkhurst sustain the reputation of his school. In their aversion to standard doctrinal definitions they fall into very indefinite doctrines and usually land in theological confusion. To protest that we are not "to allow to the prophets, apostles, and olden saints of God any monopoly of inspiration," and then confound this inspiration with that "determining life-force at the core of character, and impulse from out the very soul of God, that shall hold us in its

warm, steady, and irresistible grip, and impel us with a momentum that has the very pressure of Jehovah in it," and further add that this "is exactly as much inspiration as the power John had to write the fourth gospel, or Isaiah to compose the fifty-third chapter of his prophecy seven hundred years before Calvary," is to be guilty of a confusion of terms and ideas scarcely credible in an eminent divine of the Presbyterian Church. Why not employ the fixed nomenclature of science and call things by their right names? If one holds with ancient Montanists or the Reformation fanatics, that the inspiration enjoyed by prophets and apostles continues, let him say so, but unless he aims at reducing the doctrinal acquisitions of ages to inextricable chaos, let him not add "this is substantially what theologians call regeneration." Surely the same Spirit has a diversity of gifts, and if by one 'operation' He prompts men to write infallible records, by another enables them to speak with tongues, by another gives them a new birth of righteousness, the feeblest appreciation of the virtue of clear thinking will induce a man to give to each of these functions its appropriate and expressive title.

Prophecy and History in Relation to the Messiah. The Warburton Lectures for 1880-1884. With Two Appendixes on the Arrangement, Analysis, and recent Criticism of the Pentateuch, by Alfred Edersheim, M. A. Oxon., D. D., Ph. D. Author of "Life and Times of Jesus the Messiah." pp. 391. 1885.

The critic was so much pleased with the author's able work on "The Life and Times of Jesus" noticed in the January number of the QUARTERLY, that he opened the present volume, published in uniform style with the former work, under the influence of a keen zest and high anticipations. Jesus the fulfilment of Prophecy, is a subject of perennial and ever-vital interest, and with the author's firm evangelical faith, his capacity for boundless research, his scientific methods and glowing eloquence, a work of superior merit was to have been expected. Nor has any serious disappointment been experienced. It is a rich addition to the literature of the subject, and is the more valuable from the somewhat new aspect under which the kingdom of God is treated in view of the recent pentateuchal criticism.

The object of the Warburton Foundation is to "prove the truth of revealed religion in general and of the Christian in particular, from the completion of those prophecies in the Old and New Testament which relate to the Christian Church, especially to the apostasy of papal Rome."

There are twelve lectures, delivered in the Chapel of Lincoln's Inn during the course of four years and covering only the period of Old Testament history and that portion of the New which is included in the ministry of John the Baptist. The most interesting parts of the argu-

ment are those which establish on the one hand the primitive belief of the Church by reference to the unquestioned Gospel narratives and apostolic testimony, contemporaneous Jewish writings and Pliny's well-known letter, and on the other hand combat the position of Wellhausen and others who reduce the Pentateuch to a compilation of heterogeneous fragments.

The outcome of the whole argument is not simply a defense of the truth, strong and conclusive as it is in that respect, but a clearer, wider and more accurate presentation, than is generally possessed of our orthodox faith on this point.

For it not only traces the Messianic hope through all its stages from the *protevangelium* to the last prophecy of John the Baptist, but it carefully defines the character of true prophecy, distinguishes it both from prophecies and from heathen divination, exhibits the relation between fulfilment and prophecy and the order in which these are to be studied, points out the progressive character of prophecy and emphasizes its moral and spiritual elements. It will prove a valuable auxiliary to the study of the Old Testament and as it is written in popular style it is a work that will be much enjoyed by laymen as well as by the more advanced class of Biblical scholars.

LUTHERISCHER CONCORDIA VERLAG, ST. LOUIS, MO.

Passionspredigten, von C. Stoeckardt, Pastor an der Evang.-lutherischen Kirche zum heiligen Kreuz, St. Louis, Mo. pp. 213. 1885.

We hail with pleasure the appearance of the second volume of Rev. Stoeckardt's Sermons for Passion Week. They give fresh proof of the writer's earnest desire to discover and exhibit the true spiritual significance of the solemn events that crowd the last week of our Saviour's earthly career. He measures the true import of these occurrences and presents it to his hearers in brief discourses, clothed in simple, homely language and constructed with no small homiletical skill.

The animus of these sermons is thoroughly evangelical, and no Lutheran reader can find occasion for adverse criticism upon them, unless it be for their exhibition, now and then, of what is known as the peculiarities of Missouri theology. As an illustration of this, take his method of accounting for the difference between the thieves that were crucified with our Saviour. After describing the penitence and faith of the one, he adds: "How then? Had not the other thief also seen and heard all that the thief upon the right hand had seen and heard on the way to Golgotha? He repented not but hardened his heart. For that he was guilty. Grace was freely offered to him likewise. How then did it happen that this one, who was equally guilty, had acted just as wickedly and impiously as his companion, repented and believed? That was owing entirely to the Lord. [Das kam allein vom Herrn.] The Lord,

had looked at him, as he had before looked at Peter," etc. We are left to infer that had the Lord happened to turn his head the other way the thief upon the left hand would have been the one to repent and be saved.

C. A. H.

Lutheran Hymns. For the use of English Lutheran Missions. pp. 24. 1885.

It may be regarded as a very hopeful indication of the future of the Lutheran Church in this country that the energetic Missourians are establishing English congregations. This little collection of eighteen hymns is intended to be sung by these congregations. True to their 'Richtung,' however, these pure Lutherans took care that no flavor of American or English Church life should filter into their communion through the use of selections from English authors. A few such unsurpassed hymns as

"My faith looks up to thee,"
"O for a thousand tongues to sing,"
"My God accept my heart this day,"

and the like might have served as vehicles of God's praise even in the Zion of 'pure doctrine.' But nothing is esteemed safe or suitable unless it has passed the test of German Lutheranism, hence these seventeen hymns are simply crude translations of well-known German Chorals, of which the following may serve as a sample:

"A healer t' us is given
Who is himself life, even
Christ, who gave up his Spirit,
Eternal life did merit.
His Word, Baptism, Supper,
Do serve 'gainst all we suffer."

To what extreme of absurdity men are driven, who have made up their minds that nothing good can come from the Nazareth outlying the Synod of Missouri and adjacent States.

Verhandlungen der dritten Jahressammlung des Südlichen Districts der deutschen Ev.-lutherischen Synode von Missouri, Ohio und anderen Staaten, versammelt zu New Orleans, La., vom 4. bis 10. Februar, 1885. pp. 64.

The proceedings of the Missouri District Synods always abound in edifying material. Much space is occupied with doctrinal discussions, but worldly Societies, Home Missions, Freedmen's Missions, and other phases of Christianity receive also marked attention. If these zealous Lutherans will ever be able to adapt themselves to the English-speaking people of this country, their power will be felt in every part of the land.

Ernster, aber bescheidener Mahnruf eines Laien an seine Glaubensgenossen in der Synode von Missouri, u. s. w. pp. 19. A stirring plea for self-denial in behalf of Christ's cause.

Trost-und Erweckungs predigt über Luc. 1:21, gehalten am 1. Januar 1868, von dem nun seligen Pastor Fr. Wyneken. pp. 16.

J. C. FILE, PHILADELPHIA.

Little Children's Book for Schools and Families. By authority of the General Council of the Evangelical Lutheran Church in North America. pp. 149. 1885.

At last has appeared a children's Hymnal that comes up to our idea of a devotional manual for the little ones, a book that combines solid spiritual truth with childlike simplicity. In the use of these 113 hymns, almost the smallest who can lisp the words will understand what they are singing and will appreciate that they are engaged in something more solemn than shouting namby-pamby falderols. The collection contains some of the old favorites as well as a number of new and choice translations and several exquisite adaptations from the German. The music of course accompanies the hymns as well as the order of service, the latter being beautifully printed in red and black and well-adapted to the capacity and devotional instincts of childhood. Besides the prayers intended for the Sunday-school, there are also excellent ones for morning and evening in the home, and a number of Psalms arranged for chanting.

Some years ago the General Synod appointed a committee to prepare a similar work, but as thus far none has been produced, we predict that this "Children's Book" will largely take the place of the intended work as rapidly as its merits become known. We need have no fears of its being too much tinted with "Councilism" when even the "*Independent*" says of it, "So far as we have observed, there is everything to commend in the *Little Children's Book for Schools and Families* except perhaps the failure to describe it in the title as a Hymn and Tune Book." "It is manufactured as carefully and as well as it is edited, which is about as high praise as we can give."

FUNK & WAGNALLS, NEW YORK.

The Minor Prophets, with a Commentary Explanatory and Practical, and Introductions to the several books. By the Rev. E. B. Pusey, D. D., Regius Professor of Hebrew and Canon of Christ Church. Vol. I. Hosea, Joel, Amos, Obadiah and Jonah. pp. 427, large 8vo.

This is not a new book, but an American reprint of a work that has for many years been doing excellent service in the cause of healthy exegesis in England. It was first printed in 1860. It is a book not intended principally for the technical Old Testament scholar, but rather for the pastor, the Sunday-school teacher, the intelligent and studious layman. In plan and execution it is adapted to this end. It is a *multum in parvo*, often embracing in a single remark or citation the fruit of long study. Its chief merits consist in this, that while the author is thoroughly con-

servative in his doctrinal basis and looks upon the Old Testament not as an accidental collection of literary remains of an interesting oriental people, but as the record of God's dealings with Israel in developing his plan for the salvation of man, Dr. Pusey is well acquainted with the views of modern criticism and often refutes them in a telling manner ; that in his exegesis he calls upon Scripture to interpret Scripture ; and that his statements are always clear-cut and to the point. While we would hesitate to adopt all his views, especially in regard to portions of Hosea and Jonah, the work is entitled as a whole to a warm welcome, and the minister especially will find it a valuable addition to his library, as a book for constant reference in the study of the Old Testament.

J. L. TRAUGER, AGENT, COLUMBUS, O.

Schulharfe mit bezifferten Noten. Für Sonntags-und Wochenschulen.
Herausgegeben von J. L. Gruber. pp. 136.

So far as we can judge, this "School-harp" has been gotten up with great pains and is well adapted to its purpose.

PAMPHLETS.

Holy Memories : or a Sainted Pastor held in Reputation by his bereaved Flock. A sermon preached at the funeral of Rev. Constantine J. Deininger, by Rev. L. A. Gotwald, D. D.

Baptism. The True Teaching. By J. E. Bushnell, Pastor of Grace Church, Prosperity, S. C.

HARPER'S PERIODICALS.

Harper's Monthly, Harper's Weekly, Harper's Bazar, Harper's Young People, continue to come regularly. They are unsurpassed in their respective spheres, and will hold their readers as long as they maintain their present high standard. They are first-class periodicals, and will delight every intelligent family. We heartily recommend them.